

A  
BOX  
OF  
SPIKENARD

*Newly Broken :*

OR

*The Celebration of Christmas-Day*

proved to be pious and lawful, even in this  
Compendious Discourse ; which was at first oc-  
casioned by fourteen Arguments of Mr. *Richard*  
*Baxter*, Teacher of *Kedermister* : which are now  
fully answered by *Thomas Malpas*, Preacher of  
*Pedmore*.

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The second Edition enlarged.

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With a Preface, written since the happy return of  
*King Charles the Second*.

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By *T. Jordan*, Student in Physick

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*Ex rēbus quātōs ex agnōis sē, &c. Luke 19. 28.*

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London, Printed for the Author, 1661.



# The Celebration of Christmas Day

I have been thinking much lately of the meaning of Christmas Day, and how it has changed from the simple, joyous festival of the past to the more formal and religious observance of the present.

It is a day when we pause to reflect on the birth of our Lord, and to give thanks for the gift of His life to the world.

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and a more formal and religious observance of the present.

It is a day when we pause to reflect on the birth of our Lord, and to give thanks for the gift of His life to the world.





TO THE

Right Honourable, *Thomas*  
*Grey* of *Enfield*, Esq;  
Grace and Peace in this  
Life, and a Crown of  
Glory in that to come.

Right Worshipfull,

**I**T was not only the love which you bear  
to *Antiquity*, and your real friendship  
to those *Authenticke* and *Orthodox*  
*Divines*, who plead for the pure *Primi-*  
*tive* and *Apostolique Church*, and its de-  
cent *Customs*, &c, but your loyalty to King  
**CHARLS**, and your real desire of *Mo-*  
*narchy* (which none but *Ciniflones*, and the  
bellows of insurrection despise) that hath em-  
boldened and animated us, so far to intruch  
and p esume upon your *Worship's* gracious as-  
spect and favour, as to dedicate and present  
these ensuing Lines to your learned and judi-  
cious *Eyes*; which if they were worthy of you,

## The Epistle Dedicatory.

they would challenge you as the right Owner. But we humbly confesse, that they deserve not the least of your countenance. 1. In respect of our own Unabilities. 2. In respect of those manifold Graces, and that depth of Learning wherewith the Lord hath filled you: by the vertue of which, you in a Tongue far more eloquent, than ours, and in a more judicious way, than we, confute the erroneous Pamphlets of all Antagonists, Combatants, & Quisquiliars, who so ever. We know, that this soever, when it is open the Stage, and becometh thus publike on the Stationers' Bulk; shall be sure to meet with many a carping Mornus, and shall hear the bitter Calumnies and Obtrections of malignant Zoilus. And we know as well that the Tongues of such are no slander: Præstatque ab eis (according to Seneca) vituperari, quam laudari.

Sir, your love to learning in general, and your special respect to the good old Way (for you delight not in Innovations, which (as King CHARLES hath wittily observed) are ushered in under the pretence of Reformation) hath been a singular spur and motive to this bold attempt, as knowing your Worship richly accomplish'd (with that which the Poets of old were wont to term, *ἡ δὲ τῆς ἀρετῆς τὰ πρῶτα*.)

μῆτα)

## The Epistle Dedicatory.

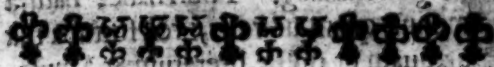
*μᾶλλον* good learning. Nihil habet natura  
 tua melius quam ut velis, vel fortuna tua  
 majus, quam ut possis, literarum & \* musa- \* ἐν μορ-  
 rum alumnis patrocinari. Clauit hæc vir- σῶν ἀγα-  
 tus patre in tuo, viro plane divino; tu ex δὲν κλέος  
 eadem stirpe ramus, eundem (proculdu- ἐς χάλας  
 bio) fructum polliceris: macte igitur vir- ἀνδρείου  
 tute esto, & in hac Regia via (Djjs & bo- ον.  
 nis avibus faventibus) proficisceris; do-  
 nec Antiquos Heroas superas, vel ad mi-  
 nimum æquas.

Sir, We know you delight not in prolixity,  
 therefore 'tis our part to use brevity; yet if  
 we should make no report of your Vertues, then  
 those that know you would judge us ungrate-  
 ful, the worst of men: and if we should make  
 a due report of your Vertues, then those that  
 know you not, would judge us flatterers, the  
 worst of friends: Therefore we only say this,  
 (which all that know you affirm) that for ge-  
 neral eminency in all endowments of Grace,  
 the World can number but few such. We  
 humbly crave your patronage of this, for  
 whatsoever it is, it is your Worship's, and so  
 are the Authors; who wish you much felicity  
 in this World, and a sempiternal Crown of  
 Glory in that to come.

April 2. 1660.

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To



TO THE

Faithfull Subjects of King CHARLES  
the Second.

READER,

THE Church of England (a Church formerly inferior to none (though now dilacerated by rebellious Novelists) but rather the most excellent in all the Christian World, both for piety, decency, and order of perfect Discipline) hath been long crucified betwixt two Thieves; I shall not at this present meddle with the former, but the latter comes so pat in my way, that I know not how well to avoid him.

The latter Thief is (for so I may well term him) *Dominus Johannes Presbyterianus*, the rigidly Scorized, factious, monitrous, and new-moulded Presbyter, who hath violated our true Church-Government, and dragged the reverend Bishops and their conformable Clergy (as the fattest Deers) to the Shambles; and

yet

*To the Reader.*

yet they (I mean the rigid Presbyterians) being lean, like the raskally herd of Schism, &c. as yet enjoy the benefit of a Toleration.

*Courteous Reader*, This sort of through-paced Schismaticks, have not opely overturned the Primitive Church; but like a rebellious Crew have tyrannized over the whole Kingdom, and have destroyed Monarchy, which was instituted by God himself.

*KNOX, BUCHANAN*, and the rest of the Pillars of the Puritan Anarchy affirm, that Kings or Princes are no more but the Proxies or Attornies of the People; and their Successor, *Cromwellius Baxter*, who hath licked up the Excrement of the *Cromwel's*, affirms,—

[ \*That those who plead Inheritance must fetch the Original from consent]. For the confutation of such rebellious Doctrine, see my Discourse against him, but here ponder upon these ensuing Tenets.

1. That Kings are more then the Proxies or Attornies of the People.

2. That the consent of the People makes not a King.

3. That God sent a King.

4. That the King is God's anointed.

5. That a wicked King is God's anointed

*Mr. Baxter's malice to King Charles, who is his true and lawfull Sovereign.*

*To the Reader.*

nointed, *Saul* a King as well as *David*.

6. We ought not to touch God's anointed, or to murder a wicked King. And let the rigid Presbyterians confute these Tenets if they are able; if they cannot, let them beg pardon for what they have done.

*Reader*; Follow not senseless Novelties but primitive Verities; it is more safe to be a member of the uniform Church, than to pin ones Faith upon the sleeve of ten thousand illiterate Upstarts: better to adhere to the Judgments and Counsels of the ancient Fathers, than to follow new Models and Opinions which have been lately buoyed up by the perfidious Scots: Trample rebellion under thy feet, and cry aloud with me, *God save the KING.*

*T. Jordan.*

*Stowerbridge.*

*April 2.*

*1660.*

On Christmas Day.

**B**Ehold a silly tender Babe,  
In freezing Winter night,  
In homely Manger trembling lyes;  
Alas! a piteous sight:  
The Inns are full, no man will yield  
This little Pilgrim, Bed;  
But forc't he is with silly Beasts,  
In crib to shrowd his head.  
Despise him not for lying there,  
First what he is enquire:  
An orient pearl is often found  
In depth of dirty mire.  
Weigh not his crib, his wooden dish,  
Nor beasts that by him feed:  
Weigh not his Mother's poor attire,  
Nor Joseph's simple weed.  
This Stable is a Prince's Court,  
The Crib his Chair of State:  
The Beast; are parcel of his pomp,  
The wooden Dish his Plate.  
The persons in that poor attire,  
His royal Liveries wear;



The Prince himself is come from Heaven,  
This pomp is prized there.  
With joy approach, O Christian might,  
Do homage to thy King;  
And highly praise his humble pomp,  
Which he from Heaven doth bring.

## Halelu-jah.

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On the same

**A**S I in hoary Winter's night  
Stood shivering in the Snow,  
Surpriz'd I was with sudden heat,  
Which made my heart to glow;  
And lifting up a fearful Eye  
To view what Fire was near:  
A pretty Babe all burning bright  
Did in the Ay appear;  
Who, scorched with excessive heat,  
Such floods of tears did shed,  
As though his floods should quench his  
Which with his tears were bred. (flame,  
Alas! (quoth he) but newly born,  
In fiery heats I fry;

Yet

Let none approach to warm their hearts  
Or feel my fire but I :

My faultless breast the furnace is,

The fuel wounding thorns :

Love is the fire, and sighs the smoke,

The ashes shames and scorns ;

The fuel justice layeth on,

And mercy blows the coles,

The metal in this furnace wrought,

Are mens defiled Souls ;

For which, as now on fire I am,

To work them to their good :

So will I melt into a Bath,

To wash them in my Blood.

With this he vanish out of sight,

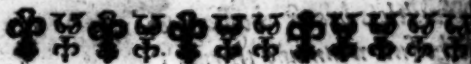
And swiftly shrunk away ;

And straight I called unto mind,

That it was Christmas Day.

**Halelu-jah.**

ταὺς ἡμέρας τοὺς αὐτοὺς τὰς περὶ τὸν  
ἐκείνου χρόνον λέγει, καὶ προσκυνῶντες  
αὐτῷ πάντες ἀγγέλους θείους.



*On the Presbyterians.*

\* By father,  
the King  
means Bi-  
shops.

† The Pres-  
byterians  
are but of a  
new boyish  
factions  
Model.

Proud and  
factions  
Presbyters.

**P**resbytery, like a young Heir, think  
the \* Father hath lived long enough  
and, impatient not to be in the Bishop's  
Chair & Authority, (though Lay-men get  
away with the Revenues); all art is used  
to sink Episcopacy, and lanch Presbytery  
in *England*; which was lately † buoyed  
up in *Scotland* by the like Artifice of  
Covenant: King *CHARLES* in his  
*Εικὼν Βασιλική*, Meditat. 14. upon the  
Covenant.

I must now in charity be thought debar-  
rous to preserve that Government in its  
right constitution, as a matter of Religi-  
on; wherein both my Judgment is full-  
satisfied, and it hath of all other the full-  
lest Scripture-grounds, and also the con-  
stant practice of all Christian Churches  
till of late years the tumultuousness of  
People, or the pride and factiousness of  
Presbyters, &c. gave occasion to some  
mens wits to invent new Models; and  
propose them under specious titles of  
Christ

Christ's Government, Scepter and King-  
dom, the better to serve their turns, to  
whom the Change was beneficial. King  
**H A R L S** in his *ΕΙΣΑΓΩΓΗ ΒΑΣΙΛΕΙΑΣ*,  
mediat. 17. of the differences betwixt  
the King and the two Houses in point of  
Church Government.

ugh *Reader*, The whole stream of Church-  
histories runs so far for Episcopacy, that  
the least rivulet is not left for Presbytery;  
used yet they, I mean Presbyters (who, if  
they are not \* Traytors; yet they are in-  
ordinate and fierce: ) (if they could help  
of ) would allow no Government but  
theirs: but King *Charls* the first, was re-  
solved never to have Episcopacy extirpa-  
ted: and (if I mistake not) hath prayed  
that none of his should yield to such do-  
mings; therefore I doubt not but we shall  
see the Church flourish under primitive  
ful Episcopacy; and Schism, (like unsavory  
fruit) to be trodden under feet.

\* King  
Charl's  
meditation.  
17.

APPROBATIO.

# APPROBATIO.

**L**ibrum hunc cui titulus (A. Box  
Spikenard) diligenter legi, in quo mi  
Orthodoxæ & Christianæ fidei diffonum  
prehendi; immo methodo facili, compendios  
& ad docendum accommodata, veritas stabili  
tur, Schisma (ni fallor) & hereses solide  
erudite refelluntur: ideo dignum iudico, q  
sua commendans utilitatem imprimatur.

J. W. D. D.

April 10.

1669.

APPROBATIO.



# THE AUTHOR

TO THE  
Indifferent and Im-  
partial Reader.

**I** Shall use no further Preface or In-  
troduction to this ensuing Treatise;  
but onely to acquaint thee, that this  
Task was at first undertaken by me,  
not onely for the satisfaction of some pri-  
vate intimate Friends and honest-minded  
Protestants, who did much sollicite and  
intreat me hereunto; but also for the  
confutation of all such peevish and perverse  
oposers of the Truth. And to stop the  
mouthes (if it were possible) of such Ma-  
gic Antilegons; Antagonists and

To the Impartial Reader.

Rom. 14.

Gain-sayers; who do much grieve and offend their weak Brethren, by putting a stumbling block, or an occasion to fall in their way; even touching things indifferent and matters of little or no consequence at all. Such men as these you know are censured and perstringed by St. Paul. And I know, also that by the Law of Moses they are condemned. Levit. 19. 14. Thou shalt not curse the deaf, nor put a stumbling-block before the blind, but shalt fear thy God; I am the Lord. As for such quaint and curious, difficult and precise Readers as these, I care not how few these poor labours of mine do meet with: I know they will be apt, like Zoilus, to look upon them, fronte corrugante, with a wrinkled or bended brow; and, with Momus, not onely to bite the lip at them, but, cum dente Theonino, gnash with their malicious teeth, and be ready to rent and tear them in pieces; I know that they will be apt to say, that I am become a fool in print, and am very forward to blaze my own folly and soppery; yea, and to maintain my old Papery and Superstition; yea, perhaps, they will call me and accuse me, as Tertullus did Paul, to be a pestilent fellow, and a mover of sedition, and an enemy to the State, with

Act. 24. 5.



To the Impartial Reader.

with the like obloquies and exprobrations:  
But when I meet with such as these I presently put on Paul's resolution, and say, 1 Cor. 3. 4. with me it is a very small thing that I should be judged of them, or of man's Judgment; yea, I judge not mine own self, for I know nothing of my self: (i. e.) whereof to boast, saving of mine infirmities, (as he speaks elsewhere): yet put the case I should know any thing in my self that is commendable or praise-worthy, yet am I not hereby justified; but he that judgeth me is the Lord: Quod olim aliè & acutè quispiam, id hîc verâ voce proclamo: Satis mihi pauci lectores, satis est unus, satis est nullus: id tamen peto, ut quicunque hæc tangens cognoscendi animum adferat, & simul ignoscendi; namque verus & verum proverbium est. Ut facilius est carpere quàm corrigere; sic facilius est interrogare quam respondere. We have in these last and worst times, in these perillous and pernicious, dangerous and Clinacterical days of ours a new brood of those old Serpents, a fresh generation of Vipers lately hatched and sprung forth amongst us, as it were a spawn of those proud and insolent and supercilious Scribes and Pharisees that were

To the Impartial Reader.

were amongst the Jews, who vilified Christ, and do both scornfully and disdainfully think and speak of Him, as they did; Mark 6. 3. Is not this the Carpenter, the Son of Mary, the Brother of James, and Joses, and Juda, and Simon? and are not his Sisters here with us? And they were offended at him. And how truly did that old good man Simeon Prophecie of Him; saying, Behold, this Child is set for the Fall and Rising again of many in Israel, and for a Signe that shall be spoken against: Neither is it without a Mystery which the Angel told the Shepherds, This shall be a signe unto you; you shall find the Infant wrapt in swadling-Clothes: Upon which word, devout Bernard descants sweetly thus, In signum positi sunt panni tui (ô bone Jesu); sed, in signum asseritur, a signe that is spoken against, a signe that is done against; for we cannot abide thy Clouts, nor thy Raggs (O Lord Jesu), nor any part of thy Humility: which makes the Proud and Arrogant, and insolent spirits of a late up-start Phantastical and Pharaisaicall Generation; so peremptorily and perversly to speak, and audaciously

To the Impartial Reader.

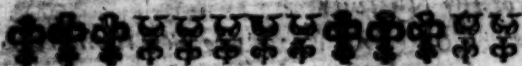
to write, against the solemn Remembrance  
of thy Nativity.

Courteous Reader, *as* shew their frenzy  
and wiadness I have written, and ad-  
ventured to divulge these Papers, and if  
thou dost receive any comfort or profit by  
these poor labours of mine, give God the  
Glory, and wish well to him, who wish-  
eth nothing but well to thee in Christ  
Jesus.

T. M.

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An



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## Appendix to the Preface.

There are two things principally required in a Minister, the one that he be able to exhort with wholesome Doctrine: the other that he hath skill to Improve them that say against it, *Tit. 2. 9.* whereunto agreeth that witty saying of grave St. *Anstia*, that he must be *veritatis propugnator*, & *erroris expugnator*, (i.e.) he must be a maintainer of the Truth, and a withstander of Error, *August. de doctrinâ Christi.*

*Lib. 4. c. 4.*

Author



## *Author ad Libellum.*

Vade sed incultus, —

---

Candidus Auctoris Amicus, ad Lecto-  
rem candidum et benevolum.

**R**ead on good Reader but read aright;  
Do not mistake, nor construe things in  
spight.

'Tis a proud word to speak yet true I ween,  
That such a Book as this you have seldom  
seen.

All Books this Christmas, where you vain  
men do look,

Are not to be compared to this little Book,  
You cannot play at a more delightful  
Game,

Than to handle, and peruse, and read the  
same.

'Tis not Pandora's Box, here is no ill;  
Be not afraid, but open't with goodwill.

Tis

*Tis rather Mary's Box, she brake in love  
Of her dear Saviour, as't did truly prove;  
An Ointment 'twas, so pretious and so  
sweet,*

*It did perfume the House where they did  
meet:*

*Spikenard the same was call'd, and so it  
was,*

*For it did other Odours far surpass.*

*So if this Spikenard shall afford a pleasing  
smell,*

*Such Readers (I wis) shall please us pas-  
sing well.*

*It is not for his Burial but his Birth,  
Cause He was born for to redeem the  
Earth;*

*Otherwise we had all been cast to Hell,  
With the Devil and his Angels there to  
dwell.*

*O happy time! that ever He was born,  
To save poor Sinners that were thus for-  
lorn.*

*To celebrate the five and twentieth of De-  
cember,*

*O let us all, with one accord, remember,  
And not forget His kindness towards  
Man,*

*But set forth's praise with all the Might  
we can.*

*Did*

ve Did not the Angels do the same, and sing  
us; A holy Carrol to our Heavenly King?  
fo Did not the Shepherds & Wise men of the  
East

lid Praise Him, & bring presents of the best;  
Even Gold, & Frankincense, & Myrrhe  
it To come so far they did themselves bestir;  
In so short a time (I mean) to come so far:  
But they were guided by a glorious Star  
To Bethlem Town, and to that very place  
Wherein that blessed Babe lay full of grace,  
Though mean in shew, and laid but in a  
Manger,

be Yet they acknowledg'd him, though they  
were strangers;  
And down they fell upon their bended knee,  
And did adore and worship him, all three;  
Opening their Treasures, & offering such  
a thing

As did become a Man, a God, a King:  
A Mystery! for Myrrhe, & Frankincense,  
& Gold

Do signify the Office of Christ threefold:  
For both King, Priest, & Prophet's He  
To rule, & pray for, & teach both thee &  
me.

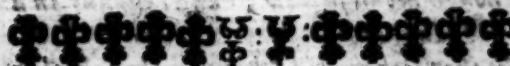
And



And this, according to the Christian  
Poet Juvenecus,

(Hominiq;

Aurum, Thus, Myrrham, Regiq; Deoq;  
Dona ferunt.



*Liber*



*Liber ad Lectorem.*

¶ Si Natura negat, facit Indignatio Ver-  
sum.

**A**ND is it News you look for? O  
Sir, There's none;  
I do but tell you of a thing done long ago:  
Yet this is News, for me thinks 'tis very  
strange  
To hear of such an uncouth, & prodigious  
Change,  
That Christmas should be buried. Is old  
England dead?  
Alas! This whimzy comes from a strange  
head,  
Who would have all things new, in spite  
of old.  
Sure they would have a new Christ if they  
could;

*A Christ without a Birth: How strange  
is this?*

*Sure they are madd, or else they dote,  
wis:*

*New Lords, new Laws: What, would  
they have new Gods?*

*Or do they long to be scourg'd with  
Rods.*

*War was in the Gates, and many a mis-  
moe,*

*When Israel did the living God foregoe,  
To worship dead Idols of wood and Stone.  
Whereas they should have worships God  
lone.*

*But mark their reason, which is not worth  
a rush,*

*They all want shame, or else they would  
blush:*

*Because they know not when Christ was  
born,*

*Therefore, like Jews, at's Birth they scorn  
And scoff at us, because that we do da-*

*Before the Ark, & do Christ's Name  
advance:*

*But let them Michol-like disdain, yet  
With haly David, will yet wiler be.*

*The Article of his Birth-day they do de-  
Such Antichristian Tenets I defy:*

For born he was, And of a Virgin pure,  
And did for us the pains of Hell endure,  
To bring us unto happiness, and perfect  
bliss,

Wherein no sense of grief nor sorrow is.  
Then cause have we for to observe this  
time,

And not to account it any fault or crime:  
This Feast of Christ hath been highly kept  
of yore,

And never yet esteemed Popery before.

It is not Superstition to eat a Pye;  
Sure, he that tells you this, tells you a Lye,  
And doth dissemble with his glozing  
tongue.

These Round head Hypocrites do all the  
wrong:

All ancient customs be they ne're so good,  
They esteem no more than Tales of Rob-  
bin-hood.

'Cause Papists keep it, therefore must not  
we?

'Cause they are good to the poor we'll hide-  
bounded be.

Oh no! Not so, my Masters, whatsoe-  
ver betide,

Let us follow the Scripture for our onely  
Guide,

which

Which tells us, 'Tis better to give than to  
receive;

And he that saith not so, doth us deceive.

Reader farewell, I do defy

All those which Christ's Birth-day deny.

To

is, and, as I have said, the work of the hands of the

much affected with your kind, and glorious

To his

Loving Friend

Mr. T. M.

being my hap, not long

since, to find this Treas-  
ure of Yours, even be-  
fore the printing and  
publishing thereof, in a  
Friend's House; And

being, upon Inquiry, informed touching  
the Quality of the Author, I wondered  
what man it was, that had so much Chri-  
stian Courage in him, as to adventure  
to vindicate this Christian Duty of cele-  
brating the Nativity of our Lord and  
Saviour Christ Jesus; contemning the  
clamorous Censures, and the vain Ob-  
jections,

*An Epistle to the Author.*

jections, and *Argumenta mutilata* of the weak multitude of Pretenders to Religion and Learning. Therefore being much affected with your Christian valour, in this kind, and desirous to commend the same to posterity; It is not in my power to do it more effectually, than by adding this Epistle to your Treatise, which (if I were eloquent) I should commend in the Superlative degree. For, although the valiant and learned Champions, or rather railing Antagonists, of our times, *evomunt quicquid in buccam venit*, and spit out their venome against it, and strive, *tanquam pro aris & focis*, to maintain that it is a meer vanity to observe the blessed time of Christ's Birth-day: Yet, if they will give me leave to speak, I shall tell them, That the most learned Arguments that their subtle brains can invent or produce, are not sufficient to prove it a Sin, to celebrate this time; and besides, I will tell them, it is an *Herculean* labour, and as hard a task as to fetch *Cerberus* out of Hell. And although they give out the worst words they can rake out of the sink of their rotten brains, against it; yet I will tell them, It is easier for them to drive



*An Epistle to the Ambour.*

drive a Sponge into a Millstone, than to dissuade many godly People from the due Observation of it.

Reader, Whoever thou art, be perswaded in thy self, That the honouring of this time is just, honest, commendable, good, and lawful. And I prove it thus, with a threefold Argument (and you know that a Cord which is threefold, or thrice doubled, is not easily broken): My Argument is this,

That which God, and the Church of God, and the ancient Fathers have commanded to be kept and celebrated, ought to be kept and celebrated; and the use of it, is good, pious, lawful, and commendable:

But God, and the Church of God, and the Fathers, have commanded this day to be kept and celebrated. *Ergo, &c.*

I prove that God hath commanded it out of *Heb. 1. 6.* Ὅταν ᾖ πάλιν εἰσαγγῆν τῶν πρεσβυτέρων εἰς τὴν δίκην αἰῶνος, λέγει, καὶ προσκυνήσωσιν αὐτῷ πάντες ἄγγελοι Θεοῦ. And again, when he bringeth the first-begotten into the World, he saith, *And let all the Angels of God worship Him*, *Psal. 77. 7.* יִתְחַוּ

לְפָנָיו.

*Incurvate vos ei*

*An Epistle to the Apostles.*

οἱ πάντες Διοῦ. Luke Chap. 2. ver. 10. 11.  
καὶ ἔειπεν αὐτοῖς ὁ ἄγγελος, μὴ φοβεῖσθε  
ἰδοὺ γὰρ διαγγελλίζομαι ὑμῖν χαρὰν πολλήν,  
ἥτις ἔστι πάντες τῷ λαῷ.

Ὅτι ἀπῆλθεν ὑμῖν σῶμα ἐν ταῖς ἐσβῆ-  
ταις κείναις ἐν τῇ πόλει Δαβὶδ. And the  
Angel said unto them, Fear not, &c.

That the Church of God, and the Fa-  
thers, commanded it to be celebrated, is  
exactly proved in the Answers of some  
of the 14 Arguments; and I need not re-  
cite them here: And I do believe that  
there is no man in this Nation, who hath  
lived forty or fifty years, but hath known  
Christmas-day strictly observed and  
kepr.

But alas! We can expect no good-  
ness, if we cast but our eyes upon the age  
wherein we live. It is most admirably  
deciphered by the Poet,

De duræst ultima ferro  
Proxima iræpit uena peioris in uena  
Omnia nefas: Fugera Pudor, Verumq;  
Fidusq;  
In quorum subiere locum frondesq; de-  
liq;  
Insidiæ, & vis, & amor sceleratus hab-  
bendi.

*An Epistle to the Admirer.*

At last the Iron-Age comes blustering in,  
Leh' latter times, and fills the World  
with Sin;

All Shame, and Truth, and Faithfulnesse  
are gone:

Fraud and Deceit, Lords paramount,  
alone,

Do rule: Bysnares and violence men  
get

Estates, and all is Fish that comes to  
Net.

Which how truly it is verified, every  
body may see, if not as blind as Moles;  
and may feel, if not senselesse. I shall  
now speak a word or two to some which  
raile at, and preach down, the Solemnity  
of this Time: & desire them to spend  
the time which they spend in burying  
Antiquity and lawful Customs, in the  
Translating of many things which are  
not as yet translated, and not to mono-  
poliz: Knowledge. I will name some  
places which are not as yet translated,  
*viz.* Psal. 56. To the Chief Musi-  
cian upon לְכָל יְהוָה אֱלֹהֵינוּ  
Why could not they have translated it  
*Super Columbarum montem remotis*, The  
dumb Dove in a far Country. And I

*An Epistle to the Authour.*

am perswaded, that they durst not translate one Word, when they looked on their own Coats, *Zeph. 1.4. I will cut off the names of the CHEMARIMS with the Priests*; meeting with the Word, now and then, in *Hosea*, they translated it *Priests*; but here it being joyned with the word *PRIEST*, my Blades plaid the honest (I should have said, the selfish) men, and never translated it at all: *Tremelius* and *Junius* give it a very honest and true Version, *Nomen Atratorum cum Sacerdotibus*, The Names of Black-Coats with the Priests. I commend this Scripture to the serious considerations of our Rigid *Presbyterians*: and when they look upon it, let them do as the Peacock doth, when he looks on his leggs.

I desire the Reader of this Book, not to give credit to every one that speaks against Antiquity, nor to carp at that which they cannot mend: for I dare say, and will affirm, that the Authour hereof hath written herein, nothing but what is true, nothing contrary to the Will of God; to whose Protection I leave him.

The Almighty blefs him, & prosper his studies: For such is the desire and hopes of  
of

*An Epistle to the Author.*

of him, who craves leave to subscribe  
himself

*Your Humble Servant and  
true admirer of your Chri-  
stian Ingenuity, Sincerity,  
and Courage.*

**T. F.**

**Cour-**



## Courteous Reader.

**M**Any of our late Divines bring such poor weak Arguments against the Celebration of Christ's birthday, that I am almost ashamed to repeat any of them; much less then, will I trouble myself to answer them, they being so ridiculous, that (if it were possible) they would cause *corpus rationis vacuum*, to laugh them to scorn. Two or three I will repeat: the first is of a Divine that brought a *Rubrick* or *Almanack* into the Pulpit to bury this Day, and reads Arguments out of it to the People, and tells them a tale of a tub without a bottome; I am sure this Gentleman might have looked in a *Jack-Dawes Nest*, and have found as good Arguments there, as any he found in his *Almanack*.

Another Divine saith, It is not onely a bad time, but it is the worst of all times; and thinks, This *ignis fatuus*,

*To the Reader.*

us, of his giddy brain, is sufficient to lead men from the Truth; But Alas! I will be so bold as to deny his Proposition, and I am sure, he cannot prove it, for he hath no more skill in arguing, then a Cow hath in dancing.

The third Divine saith, It is the Devil's day, and therefore ought to be buried, and never to be celebrated. But I reply thus: His Body will descend into *Orkus*, and his Name will be buried in Oblivion, long before this Day will be buried: for I doubt not, but it will be celebrated as it ought to be, untill there will be a period put unto all things. I wish all Christian Readers of this Book, happiness in this World, and a Crown of Glory in that to come.

*T. J.*



of his giddy brain, is sufficient to  
and men from the truth; but Alas!  
will be so bold as to deny his Provi-  
dence and I am sure he cannot prove it;  
for he hath no more skill in arguing  
than a Cow hath in dancing.  
The third Division, is that of De-  
votion, and therefore ought to be pa-  
red, and never to be neglected. But  
truly this: this Body will be de-  
voted, and his Name will be be-  
lieved in: Omission I leave this Day  
will be buried: for I doubt not but it  
will be celebrated as long as he liveth  
all that will be a joyful part of our  
things. I wish all Christian Readers  
in this Book, happiness in this World  
and a Crown of glory in the to-  
come.

T. J.



A  
B O X

O F  
Spikenard

Newly Broken.

---

The Question propounded by Richard  
B. which was the occasion of this  
Treatise.

Quest. **W** Hether the Nativity of  
Christ, commonly called  
Christmas-day, ought  
to be celebrated; R. B. denyeth it, and  
endeavours to prove the contrary. His  
Arguments are these 14 following.

Arg. 1.

## A Box of Spikenard

Arg. 1. There is nothing in the World a Duty, which God hath not made a Duty; But God never made this a Duty: Ergo, it is no Duty.

Arg. 2. If I should observe this Day, I am afraid lest I should deny the perfection of the Scriptures?

Arg. 3. I am fearful lest by doing so, I should arrogate the making of a Day to myself: for if I should do so much as in me lyeth, I should make a Day to myself.

Arg. 4. I am fearful lest by so doing, I should set up a Day against a God.

Arg. 5. It is the Devil's policy to imitate God, and when he will be holy, he will be holier then God; and when he seeth God will have a Sabbath to be kept, then he will set up a Day, and he will have a Christmas Day to be kept, and he will have his Pictures in the Church-windows, and the Crosse made on the Childrens foreheads in Baptism?

Arg. 6.

## Heavily Broken.

Arg. 6. I am fearful, lest I should be condemned for abusing God for want of Wisdom; and so make my self wiser then God, as though he knew not what should be done as well as I, and so derogate from the Wisdom of God.

Arg. 7. I am fearful of being more inexcusable for my sin.

Arg. 8. It seemeth to me a vain and needlesse thing, First, because God hath set apart a Sabbath, the Lords Day, for this purpose to meditate upon God's love in redeeming the World; Secondly, Because I never heard a good Argument for it.

Arg. 9. It is an impossibility to keep it, and God never made an impossibility a duty: no man knoweth certainly on which day Christ was born.

Arg. 10. I observe God hides things purposely from us, to see whether we will do any thing on our own heads.

Arg. 11. It hath not bin the practise of Christian Churches to observe it.

Arg. 12.

## *A Booke of Spikenard*

Arg. 12. In all doubtfull Cases a man ought to go on the surest side: Now I am sure, It is no sin not to keep it, but am not sure, It is no sin to keep it.

Arg. 13. This time ought not to be celebrated; for there is more sin committed in these 12 Dayes, then in all the year after, in Drunkenesse, Gluttony, &c.

Arg. 14. God blesseth his own Day, the Sabbath, but hath not blessed this, with success?

Here followeth the Answer of *Thomas M.* to the forerecited Questions and Arguments: and herein, the honour of Christ his Nativity is Vindicated, or the Solemnity of his Birth-day (which is commonly called *Christmas-day*), avowed and averred, (i.e.) justified and maintained to be lawful and good: Even in this Answer to fourteen arrogant Arguments, or weak Linsey-Woolly Reasons, which have been of late eventilated, and divulged in writing to the contrary.

*Answer*

Answer to the first Argument.

You may remember that the first Argument runneth thus; *There is nothing in the World a duty which God hath not made a duty.*

But God never made the Celebration of the Nativity of Christ a Duty, Ergo, it is no Duty.

Though this Argument is Scholastically and Syllogistically propounded, yet I shall be so bold as to deny the Minor or second proposition, and that for these Reasons: for although it be not in words plainly expressed, yet in sense it is significantly and sufficiently implied, and by way of necessary consequence, may be deduced and gathered out of the first Chapter of the Epistle to the *Hebrews*, at the 6. Verse. When he bringeth forth his first begotten Son into the World; He saith, *And let all the Angels of Gods worship him*; and for proof hereof, to shew the sweet harmony and consent of both Testaments, the Old and the New, and that one and the same Spirit speaks in both: For the same

same God is Author of both, and the same Christ is Subject of both; inasmuch that each Testament is in other. For in the Law there is an hidden Gospel, and in the Gospel a revealed Law. *Being like unto two Cherubims on the Mercy-Seat, whose faces looked one toward the other, Exod. 25. 20.* St. Paul alleudeth that in Psal. 97. 7. And howsoever the ordinary reading of the Psalm *worship Him all ye gods;* yet the Apostle interprets it of Angels directly saying according as *Trinitarius* renders it out of the Original, *Incurvato, honorem exhibentes ei, omnes Angeli.* Let all the Angels of God worship Him: Forso we find it to be true indeed, and so it was at Christ's Birth, upon the very Day of his Nativity; The one Angel first reports it to the Shepherds of *Bethlehem*; and many other of those Celestial Choristers sing Praises to God for it; Fear not, said *Gabriel*, Behold, I bring you good tidings of great joy, which shall be unto all Nations. For unto you is born this Day in the City of David, a Saviour, which is Christ the Lord; and suddenly there was with the Angel a multitude of the Heavenly Hosts praising



praying God, and saying, *Gloria Deo in Excelsis, &c.* Luke 2.13.14. Now I infer from hence, that these Angels came not about this Errand without some special Commission and Command from God, and therefore it was a Duty Commanded and Given in charge to them; Now, if the Angels, for whom Christ came not, were to performe it; How much more ought we Men to observe it, for whose sake, and for whose Salvation he was Incarnate, and became Man; for verily, He took not on Him, *Naturam Angelorum, sed Semen Abrahami*, nor the nature of Angels, but the seed of Abraham, saith the Apostle. Wherefore the Angels, As they are called by a Divine Poet, The sacred Tutors of the Saints, and the guard of God's Elect, &c: So they may also be called Tutors and Instructors to us, to instruct and teach us this Lesson, and may be also exemplary Patterns and Precedents to us, in the practise and performance of this Duty. Answerable and agreeable hereunto, is the plat-form of our grand Master, and blessed Lord and Saviour Christ Jesus; who hath taught us in the third Petition.

Heb. 2.10.

Dubartas.

*A Box of Spikenard*

of that his most absolute and perfect Prayer, to pray thus, *Thy will be done in Earth, as it is in Heaven*: wherein we are taught to pray, (as all the best Orthodox Divines do expound it), that the will of God may be obeyed, and done by us as Chearfully, Speedily, Faithfully, Constantly and Continually; as it is done by the Angels in Heaven. And therefore as the Angels melodiously chanted it here on Earth at the Birth of Christ: So let us likewise unanimously celebrate, & set forth his praise, and say, *Glory be to God on High, in Earth Peace, goodwill towards Men. We blesse Thee, we praise Thee, we glorifie Thee, we give thanks to Thee for thy great Glory.* These words were at first added to the Heavenly Carroll of the Holy Angels, by that famous Bishop *Hilary*, and used by him in his own Church, *Anno 340.* So saith *Cassander's Litturgy*, Cap. 22. And that this is a Duty expected and required from us, upon good ground, and special Reasons and Causes that should move us hereunto, grave *St. Austin* tells us wittily, and profoundly, This Quæry hath a sufficient Quæry, *Quia verbum caro factum est,*

& *habitavit intra nos*, Because the Word was made flesh, and dwelt amongst us, & *vidimus Gloriam*, and we saw his Glory (saith Sr. John) *as of the only begotten of the Father, full of Grace and Truth*, John 1. 14. Wherefore as those *Persian Sages* (who were both *Wisemen and Kings*) being led by the guidance, and assistance, and direction of a Starr to the place of *Christ's Birth*, and there did adore and worship Him, and presented gifts unto Him, Gold, Frankincense, and Myrrh, *Math. 2. 10.* and this their coming made to the greater condemnation of the *Jews*, and to shame their blockishness and blindness, their sluggishness carnality and infidelity, who standing hard-by, saw not so much as they who came from far, according to that speech of *Leo, Veritas illuminat magos, Infidelitas obcecatur magistros*: So it is to be feared, lest the Lord for our contempt of Christ, and the unspeakable benefits that we have received by his first coming in the flesh, lest the Lord (*Isay*) for our ingratitude, and for our carelessness and carnality, take his Word from us Christians, as he did his Kingdom from

*A Box of Spikenard.*

the Jews, and give it to such as we think to be most alien from God and his Gospel, even to *Moors*, and *Tartars*, *Turks*, and *Infidells*, who perhaps may bring forth better fruits of Obedience and Thankfulness than we have done, and so rise up in Judgment at the latter day, and condemn us; for if wise men, brought up in Gentilism and Idolatry, come to *Christ* and believe, what excuse then belongs to the Jews? So if Infidels and Pagans believe and obey, What shall become of us, Christians, who want both Faith and Obedience? Thus much for the answering of the first Argument.

*Answer to the second Argument.*

The Words of the second Argument are these, *If I should observe this day, I am fearfull lest I should deny the Perfection of the Scripture; for in the Scripture all things are contained which are necessary to Salvation, and all things which are needfull to be believed, and done by a Christian man, for the attainment of Salvation.* But the Celebration of *Christ's* Nativity is not contained therein; *Es*

ge, If I should observe this, I should deny the Perfection of the Scriptures.

To this I answer, That the Article of our Faith, touching *Christ's* Incarnation and Manifestation in the Flesh, is both commended, and commanded, in the Scripture; and I refer you or any other indifferent Man, not onely to our Apostolicall Creed, which, although it be not Protocanonical Scripture, yet (as *Ambrose* speaks) it is the Key of the Scripture, and (as *Augustine* terms it) a plain, short, absolute, sum of all holy Faith: It is indeed a sweet and brief *Compendium* and Abridgment of the whole Gospel: But also I refer you to the learned and authenticke Creed of judicious *Athanasius*, (which is an accurate and compleat Exposition of the former;) who saith, *Quicumq; vult salvari*, &c. Who ever will be saved, it is necessary to his everlasting Salvation, That he believe rightly in the Incarnation of our Lord *Jesus Christ*: For the right Faith is, That we believe and confess, that our Lord *Jesus Christ*, the Son of God, is God and Man: And when did He become Man? or when was

God manifested in the Flesh; but on this day? And what fitter day can there be, to confess this Faith, than on the very same day he was born? For this is to perform, *Opus diei in die suo*. And this hath been both done and authorized, or allowed of, also to be done, by as ancient, learned, godly, and zealous Doctors and Divines, as ever the whole Christian World afforded, since the first appearance of *Christ* in the shape of Man; even by those *Chariots & Horsemen* of Israel, who were the chief Orient and resplendent Lights of the times, the Glory of the Churches, and the only Diamonds, Pearls, and Ornaments, of the places where they lived, men famous and renowned in their Generations; namely, St. Cyprian, St. Ambrose, St. Augustine, St. Bernard, St. Chrysostome, Basil, Cyril, Beda, Theophylact, Euthymius, Ludolphus, Erasmus, cum multis aliis, &c. whose Sermons, Homilies, and Orations, for this day's Solemnity, are both extant and eminent: and might be made also evident and apparant (if need were), sufficient to convince and stop the mouth of any peevish and perverse Antagonist

or Gainsayer whatsoever, To these we may add (*Dia Poemata*) the Divine Poems of those sweet, mellifluous, Christian Poets, *Palladius* and *Prudentius*, made in an honourable memoriall of our blessed Lord and Saviour's Nativity: And what if we mentioned here the rare Prophecies and Prædictions of the *Sybillaes* of old, who foretold us of these things; and the very Heroicall Verses, and stately *Genethliacôn's* of Heathenish Poets, who lived both before some of them, and other some also about the time of the Birth of *Christ*, who received their Raptures and Enthusiasms, not onely from *Sybilla* or *Apollo*, but as some think, and are bold to conjecture it, from the Spirit of God.

This was it that made *Virgil* to raise up his Muse to a higher strain, *Eclog. 4.*

*Sicelides Musa, paulò majora canamus;*

*Jam redit & Virgo, redeunt Saturnia Regna,*

*Jam nova Progenies cælo dimittitur alto:*

*Aspice, venturo lateant ut omnia sæclo.*



For now return the daies of Peace, now the new Progeny is sent from Heaven; behold, all things shall then rejoyce and be glad.

*Tully*, in *Lib. Divinationis*, gives this Observation out of *Sybil*, that she prophesyeth of a King to come, *Quem Regem colere debemus, si velimus esse salvi*; which King we must worship if we would be saved. And this King should abolish all false Religions whatsoever. Now concerning all these, if you should cavill and object against them, or any of them, and say, What is this to the Scripture? Then will I answer you, as our Saviour answered the Pharisees, finding fault with his Disciples, for their crying *Hosanna* before him, when he ridd into *Jerusalem*; I tell you, that if these should have held their peace, the very stones would cry out and applaud Him. Well then, Have all these doted and delired in their writing concerning this thing, namely, the solemn Observation of this high and festival Time, in honour of the World's most gracious, and glorious, and blessed Redeemer? and are you the onely wise man (as it were) that is now left upon the Earth, to correct

rect them and direct us? have all these  
 erted? Even so will we, And more sweet  
 shall our Error be unto us with these,  
 (I speak especially of those ancient and  
 reverend Fathers of the Primitive  
 Church, whom I named before,) who,  
 Idare say, were all, and every one of  
 them, as fearful to offend God, in deny-  
 ing the Perfection of the Scriptures, as  
 you for the very life can possibly be;  
 more sweet, I say, shall our error be  
 unto us, with these, of whom we make  
 no question, but that they are all bound  
 up in the bundle of life, with the Con-  
 gregation of the first-born, than a new  
 and recent device and purpose, of bury-  
 ing the Anniversary remembrance of  
 this day, in the silent Night, and dark-  
 some Grave of everlasting Oblivion, ob-  
 truded unto us by you, and such as you,  
 who take upon them to be the grand Re-  
 formers of these times, and great Un-  
 dertakers, and principal Innovators, of  
 all ancient, lawful, and laudable Cu-  
 stomes whatsoever. Let others affect  
 Novelty how they please; for my own  
 part, I ever revered and admired  
 Antiquity, especially when I have found  
 it in the way of Verity; and If I were  
 worthy

worthy to admonish our young, upstart  
malapert, Masters of these times,  
would wish them to remember what  
grave St. *Austin* saith in his 118  
pist. & cap. 5. *Ipsa mutatio consuetudi-  
nis, etiam quā adjuvat utilitate, pertur-  
bat novitate.*

*Answer to the third Argument.*

The words of the third Argument are  
these, *I am fearfull lest I should make a  
day to my self, &c.*

Sir, I wonder whether your Lecture-  
day is not a day made to your self? I  
doubt not but you have done as much  
as in you lyeth concerning your Le-  
cture-day, and both extoll and prefer it  
before the day of *Christ's* Birth; For  
this day hapning, not long since, to be  
upon your Lecture-day, you did not  
spare to speak it, nor blush to give it out  
in the Pulpit, (as I was credibly infor-  
med by some that heard you;) That if  
that day had not hapned on your Le-  
cture-day, you had not then preached;  
so that your day, must by all means, be  
observed and kept strictly and præcisely,  
but our Saviour's day must be scornfully  
slighted,

sighted and neglected; as a day not scarce  
fit to be named; much less to be cele-  
brated and regarded with honour. But  
I say, Let his Birth-day be celebrated;  
yea, all praise and Glory be unto him,  
who was born and died for our Salvati-  
on, Amen.

*Answer to the fourth Argument.*

The fourth Argument is this, *if I am  
fearfull, lest by observing this day, I should  
set up a day against God.*

To this I answer, If you observe and  
celebrate this day, you set not a day up  
against God; but for God: for that  
which you do for *Christ*, you do for God,  
for we know that God and *Christ* are  
not divided, but He and the Father are  
One, they are his own words, *John 10.*  
*30. Ego & Pater Unum sumus: hoc est,*  
*substantialiter Idem, & in Personis Dis-*  
*tinguiti*: In which few words, both the  
Heresy of the *Arrians* and *Sabellians* is  
sufficiently confuted. For, as learned  
*Athanasius* observeth, (who for this  
was happily called the World's Eye, be-  
cause he did see so much, and pierce so  
far

far, into this unsearchable and ineffable  
 Mystery) we must neither confound the  
 Persons with *Sabellius*, nor divide the  
 Substance with *Arians*, for there is one  
 Person of the Father, another of the  
 Sonne, another of the Holy Ghost  
 but the God-head of the Father  
 and of the Son, and of the holy Ghost  
 is all One; the Glory equal, the Ma-  
 jesty co-eternal; such as the Father is  
 such is the Son, &c. And therefore the  
 Glory, Honour, and Worship, that is  
 done to the One is done to the other, and  
 is both due, and ought to be done, to the  
 other. How then can it be otherwise  
 that the least Homage, Honour, and Du-  
 ty, that is done to *Christ* on this day, is  
 accepted of God, if it be done in Faith  
 and Obedience? Why then do you say,  
 That by keeping this day, you are fearful  
 lest you should offend God, and set up a  
 day against Him? It may be you will  
 object, and say here, as you do in your  
 thirteenth Argument, that God is in ma-  
 ny places much dishonoured by the great  
 Abuse and Disorders that is committed  
 at this time. To this I briefly answer  
 by the way, according to that true and  
 well-known Rule, The Abuse of any  
 good

good thing cannot abrogate or take away  
 the right and lawful use of it; and there-  
 fore why should you fear, when there is  
 no such just cause at all to fear? Re-  
 member what *Christ* saith, *Luk. 9.48.*  
*Whoever shall receive me, receiveth Him*  
*that sent me;* and in the same place, and  
 upon the very same occasion, when  
*John* told Him saying, *Master, we saw*  
*one casting out Devils in thy name, and*  
*we forbade him, because he followeth not*  
*with us;* But *Jesus* said, *Forbid him not,*  
*for there is no man which shall do a Mira-*  
*cle in my Name, that can lightly speak e-*  
*vil of Me;* for he that is not against us  
 is for us. And I am verily perswaded in  
 my Soul and Conscience, that whosoever  
 is truly, really, and sincerely, addict-  
 ed and devoted to *Christ*, neither can,  
 nor will, speak a word amiss against the  
 due Festivity and Solemnity of this day;  
 thus (as the *Apostle* speaks) *Rom. 14.5.*  
 One man esteemeth one day above ano-  
 ther, another esteemeth every day alike;  
 Let every man be perswaded in his own  
 mind, he that regardeth a day regardeth it  
 to the Lord; and I am perswaded, if any  
 man regard this day as he ought to do,  
 the Lord will both regard & reward him  
 for so doing.

Ans-

*Answer to the fifth Argument.*

The fifth Argument is this; *It is the Devil's policy to imitate God; and when he will be holy, he will be holier then God, &c.*

Sir, This Argument is as strange stuff as ever I have either seen, felt, heard, or understood; for although the antecedent part cannot be much disliked, it being taken *pro concessio*, & *confesso*, for a thing granted and confessed to be true, that it is the Devils policy to imitate God (for in many things he is God's Ape, as some Divines compare him), seeking to counterfeit and resemble him as an Ape doth a Man, in such gestures and tricks which he useth; and where God will have his Church he will have his Chappel, and he will have his Exorcisms, and Charms and Spells instead of God's spell, (*i. e.*) the Gospel; but your Sequel or Subsequent, is a meer new-fangled Paradox, and a Proposition, or rather a Supposition, which is not onely absurd, but ridiculous; not onely erroneous, but also blas-



blasphemous; and may be ranked and reckoned amongst those evil-furmisings, and perverse disputings which are mentioned by the Apostle, *1 Tim. 4. 5.* and are utterly condemned by him: but let us examine what you say in the latter part, viz. *That when the Devil will be holy, he will be holier then God*; And is that possible? But you instance for an example thus; When he seeth God will have a Sabbath to be kept, then will he be up a Day, and he will have a *Christmas* for a day to be kept; *ô monstrum, horrendum*, what a horrible, terrible secret is this! Is it among the Prophets? is Sathan among the Saints of God? Is it possible? or, is it probable? or, is it any way likely to be true? That he that was (even like the great *Turk*) an Enemy to Christ and all Christendom, should so far be a friend and favourer of Christ, as to be a prime and forward Ejector, Abettor, and Setter up of a Day for the celebrating and setting forth of his Praise and Honour: Alas! if this be so, in what a lamentable and pitiful case are we, and how have we and our forefathers been led hoodwincke (as it were) and blindfolded all this while, and have been taken in

in the snare of the Devil, and be Captive by him at his will, 2 Tim. 2. 26. We have sure served a very ill Saint all the while, if, like the People of Calicut, we have worshipped the Devil in observing that Day which you affirm he has set up; but I say it is not so, Good Sir, for *toto erras calo*, you are foully and grossly deceived in this point. Shall you or any man alive make me believe that ever the Devil had any desire or inclination this way, to propagate or promote the Cause of Christ, or of his Gospel; who was ever an Adversary, *bonis incipit in germine*, and whose continual and daily practise is, *suffocare Dei filios*, *duos parvuli sunt*, to smother and murder the Children of God while they are little ones. Was it not he who stirred up *Pharaoh* at the first, and moved him to command and charge the Midwives to drown the male-children of the Hebrew Women so soon as they were borne. *Exod. 1. 22*? And was it not this Merchant or Factor, or rather that old Serpent, called the Devil and Sathan, who went about the same designe at Christ's birth? did not he instigate *Herod* to send his Men of Warr, and to kill all the

the young Children of *Bethlehem* from two years Old and under, intending thereby to murder Christ in Infancy and Childhood: wherefore, as devout *Bernard* cryeth out in the like Case, so may we; & *malitia Herodiana nascentem persequi Christum, & nascentem persequi religionem*; O *Herodian malice*, to persecute Christ and his Religion in their minority, to destroy the Sprigg, lest it become a Tree, and break the Egg, lest it prove a Dove, O divelish malice indeed! for (as Expositors upon the place aptly observe, and apply it thus)

*Herod* represents the Devil, who stands *Apoc. 12. 4*

before the Woman in the Wildernesse great with Child, ready to devour her Babe; He knew that the seed which *Gen. 3. 15*

should break his head, was to be born of the Jews, and therefore caused *Pharoah* to murder all the Hebrew Males, *Exod. 1. And stirred up Haman to destroy the whole Nation of the Jews, Esther 3. And Achalia to kill all the sons of David, 2 King. 12. And so soon as the noise was of Christ's Birth, Herod was troubled, and all Jerusalem with him, Math. 2. And he sent incontinent to cut the throats of all the Children*

in *Bethlehem*; yea, more then this (if  
 if you will believe *Josephus*, who is a  
 credible Author, and a sufficient Repor-  
 ter of that which was true, being *testis  
 oculatus*, an eye-witness of many things  
 which he wrote of, and saw them acted  
 and done before his eyes) this malici-  
 ous crafty Fox *Herod* (as he tells us *lib.  
 antiquit. 10.*) put to death almost all  
 the Nobility of *Juda*; and burned the  
 Genealogies of their Kings and Princes,  
 commanding a Pedigree to be drawn  
 out for himself, as descending from the  
 Kings of *Juda*. This was a right Matchi-  
 avilian policy, and a deep sleight and  
 stratagem of *Sathan*, to extirpate and  
 eradicate the name of Christ, and the  
 name of Christians for being a People  
 from under Heaven: How then shall we  
 think, or believe it, that he hath any  
 will or desire to set up a Day for Christ,  
 or to have him worshipped or adored,  
 who set upon Christ in the *Wilderness*,  
 and tempted Him, by proffering the  
 whole World, and all the Kingdomes  
 and Glory of it to Him, if he would but  
 fall down and worship Him: So that  
 you plainly see, he had rather be wor-  
 shipped himself, then to have Christ to

be worshiped; All his chief aim is to have the Power and Kingdom of Christ to be lessened and diminished, and his own Kingdome to be enlarged and advanced. But what did our Saviour answer? or how did he resist his temptati-  
 on? Why, surely he defied him, and put him from him, with an *Apaga Satana*, *Avoid Sathan, or get thee hence Satban*; For it is written, *Thou shalt worship the Lord thy God, and Him onely shalt thou serve*, Math. 4. 10. As if he had said, If thou wilt not worship and serve him in Faith and Love, thou shalt be compelled to worship him in fear and trembling: and for this end is he reserved in everlasting Chains under darkness, unto the Judgment of the great day, saith St. Jude in his Epistle, at the 8. ver. As for Christ we know that *all Power is given unto Him, both in Heaven and Earth*, Math. 28. And this was it that the Angel *Gabriel* intimated to the Virgin *Mary*, when he saluted her with that first happy and ever-joyful news of bringing forth a Son; He shall be great (saith he) and shall be called the Son of the Highest, and the Lord shall give unto him the Throne of his Father *David*, and he

shall Raige over the House of Jacob for ever, and of his Kingdom there shall be no end: *Semper regnabit quem mater virgo generabit*, It was the answer which Octavia the Emperour received from the Oracle, concerning his Successor. And David himself foretold as much of him; saying, Psal. 145. 13. Thy Kingdome is an everlasting Kingdome, and thy Dominion endureth throughout all Ages.

*Answer to the sixth Argument.*

The sixth Argument is this, *If I should celebrate this Day, I am fearful lest I should be condemned for accusing God for want of wisdom, &c.*

To this I answer, As our Saviour saith, *This is the condemnation (or this is the cause of mens condemnation as Beza interprets the place), that light is come into the World, and men loved darknesse rather than light, because their deeds are evil. For in Him was life, and the life was the light of men, and the light shined in darknesse, and the darknesse comprehended it not, John 1. 4, 5. (i.e.) The darknesse that was in the Gen-*

tiles thoughts and cogitations, and the  
 Vail of blindnesse that was upon the <sup>2 Cor. 4. 15</sup>  
 hearts of the *Jews*, when *Moses* was  
 read unto them, caused them that they  
 could neither apprehend nor compre-  
 hend this light; And therefore they  
 are both censured and condemned by  
 the Apostle for want of wisdom, and  
 for want of a discerning Spirit, *1 Cor. 1.*  
*21, 22, 23, 24.* For after that, in the  
 wisdom of God, the World by wis-  
 dome knew not God; it pleased God  
 by the foolishnesse of preaching [or  
 by that preaching which the wise men of  
 the World counted foolishnesse] to save  
 them that believe: for the *Jews* require  
 a signe, and the *Greeks* seek after wis-  
 dome; but we preach Christ Crucified,  
 unto the *Jews* a stumbling block, and  
 unto the *Greeks* foolishnesse: but unto  
 them which are called, both *Jews* and  
*Greeks*; Christ the Power of God, and  
 the wisdom of God: because the foolish-  
 nesse of God is wiser then Men, and  
 the weaknes of God stronger then Men.  
 And therefore I wite you not, for being  
 careful and chary of accusing God for  
 want of wisdom, as they did: and yet  
 whereas you say further, you are fearfull-



lest you should make your self wiser then God, as though He knew not what should be done as well as you, and so derogate from the wisdom of God, and herein so far as I conceive your meaning, you seem a little to derogate from the wisdom of God, thinking your self not bound to keep this Day, because God in his wisdom hath not directly revealed, or particularly nominated and set down in the *Rubrick* and *Ephemeris*, or in the Register or Calender of his Word, what day his Son Christ was born, and there injoynd and commanded it to be observed and kept, which, albeit he hath not done it immediately from his own mouth: yet mediately or ministerially hath he done it by that heavenly Trumpeter of his, the Angel *Gabriel*, who particularly did Preach, promulgate, expresse and declare it openly in the Fields to those Shepherds of *Bethlehem*; for this thing was not done in secret, nor in a corner. Now I proceed to the seventh Argument.

Luke 2.

*Answer*

*Answer to the seventh Argument.*

The words of the seventh Argument are these ; *if I should observe this day, I am fearful lest I should be the more inexcusable for my Sins.*

Sir, This quirk or transcendent ambiguity (as I may so call it) is but *petitio principii*, and no better than *idem per idem*, (i. e.) no more then you have said in some of the former : yet, in this case I will not say to you as Christ said to Peter, when he adventuring presumptuously to walk upon the Water, was afraid, and his heart deceiving him, or rather his Faith sayling him, he began to sink ; immediately whereupon, Jesus stretched forth his hand and caught him, and said unto him, *O thou of little faith, wherefore didst thou doubt ?* So, wherefore do you fear, lest, if you should keep this Day, (I mean) the Day of Christ's Nativity, that then you should be the more inexcusable for your sins ? What, do you conceit that your carefull and conscionable observing of this time shall add to the weight of your sins ? or

Mat. 14. 21

increase the measure and number of your impieties? What a strange and wonderful, anxious and pensive surmising, and prejudicate or preposterous mildeeming is this? Wherefore as our Saviour cheered and comforted his Disciples against the Persecutions and Tribulations which they feared would befall them after his departure from them, *John 14. 1.* So let me, with your leave, a little rectifie, and direct you in this point; *Let not your heart be troubled, ye believe in God, believe also in me:* and I verily believe it, and am strongly perswaded, that in doing this thing which, you say, you are fearful to do, lest you should be the more inexcusable for your sins; you shall be so far from being accused and condemned for it, that it shall rather be a means to excuse you, and a help to hide and cover your sins at the day of Judgment: and all the harm I wish un o you, or my self, or to any of the dearest and nearest Friends that I have in this World, is, that we had no greater Crime or Offence then this to answer for, at the great and terrible Day of our general and common appearance. For then should we be acquitted and dis-

dismissed with that sentence of absolution; I mean with that joyful and comfortable, and soul-reviving sentence of *Venite Benedicti*, Come ye blessed: And for your further satisfaction herein, and better confirmation of that which I have affirmed and averred: Let me give you a hint and instance of it, in that one and remarkable example of *Mary Magdalen*, who though she were a notorious Malefactor, and a great and grievous Sinner, as the History Evangelical effigiates, and sets her forth unto us: yet, hearing that Jesus sat down to meat in a Pharisee's house, she presumed and made bold to go into the house; and bringing an Alabastrer-Box of Oynment, she stood at his feet behind him weeping, and began to wash his feet with tears; and did wipe them with the hairs of her head; and kissed his feet, and anointed them with the Ointment. Now when the Pharisee which had bidden him, saw it, he spake within himself being discontented; saying, *This man, if he were a Prophet, would have known who, and what manner of Woman this is that toucheth him: for she is a Sinner*: And Jesus answering, said unto

Luke 7.

*A Box of Spikenard*

unto him, *Simon*, I have somewhat to say unto thee; and he saith, Master say on: *There was a certain Creditor who had two Debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, He freely forgave them both: tell me therefore, which of them will love him most?* *Simon* answered and said, I suppose that he to whom he forgave most, and he said unto him, *Thou hast rightly judged:* And he turned unto the Woman, and said unto *Simon*, *Seest thou this Woman?* *I entred into thy House, Thou gavest me no water for my Feet, but she hath washed my Feet with tears, and wiped them with the hairs of her head; Thou gavest me no kisse, but this Woman since the time I came in, hath not ceased to kisse my Feet: My Feet with Oyl thou didst not anoint, but this Woman hath anointed my Feet with Oyntment: Wherefore, I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little: Where the Argument is not (as learned Folke observeth, and as the whole discourse of the Text makes it manifest) from the Cause to the Effect, but from the Effect*

to

to the Cause, Many sins are forgiven  
her, therefore she hath loved much; (for  
our Saviour had cast seven Devils out of  
her), therefore she had good cause to  
love him much, for to whom little is re-  
mitted, he loveth little; wherefore  
our Saviour prefers and extolleth her  
kindnesse both above, and before the  
entertainment of the Pharisees House.  
So that, if we in like manner do shew our  
love to Christ freely and chearfully, in  
celebrating the memoriall of his Birth,  
as she did in token of his Burial, we  
shall not onely be excused but accepted  
as she was; for as St. *Mark* relates the  
same story more briefly, *Mark* 14. 4.  
When there were some that murmured  
at it, and had indignation within them-  
selves; saying, *Why was this waste of the  
Oyntment made, for it might have been  
sold for more then three hundred pence,  
and have bin given to the poor?* But Je-  
sus said by way of Apology for her,  
*Let her alone, why trouble you her? She  
hath wrought a good work on me: for you  
have the poor with you alwayes; and  
whensoever ye will, you may do them good,  
but me you have not alwayes: She hath  
done what she could, she is come aforehand  
to anoint my Body to the Burying.* Verity  
I

I say unto you, Whereſoever the Goſpel ſhall be preached thorow out the whole World, this alſo that ſhe hath done, ſhall be ſpoken for a memoriall of her, (i. e. for a memoriall of her love, of that good work that ſhe hath beſtowed upon me.) Wherefore as St. Auſtin answers ſome who made a queſtion, How it was poſſible a Virgin ſhould bring forth a Child: *Fides adſit & nulla queſtio remanebit*; I ſay to you, *Si amor adſit timor, iſte removebit*, if you love Chriſt in ſincerity, as you ought to do, then this fear will ſoon remove, and expell ſuch timorous Niceties, and frivolous ſcrupuloſities out of your mind: for what ſaith the Apoſtle St. John, *There is no fear in love, but perfect love caſteth out fear; becauſe fear hath torment, or fear hath painfulneſſe*, 1 John 4. 18. And let this ſuffice for the answering of the ſeventh Argument.

*Answer to the eighth Argument.*

The words of the eighth Argument are theſe, *It ſeems to me a vain and needleſſe thing*, &c.



To this Argument I answer first in the words of the Roman Oratour, *Quadam videntur & non sunt*, some things seem to be that which they are not; for according to the Opinion of the Philosopher, *Quandoq; sensus fallitur circa proprium Objectum*, sometimes the sense is deceived about its proper Object; as when a Man seeth a Bush a far off he takes it to be a Man, which when he cometh neer it, he finds it to be no such matter: even as the Man in the Gospel, having received a little glimpse and glimmering of his sight, thought he saw men walk like Trees, (*i.e.*) he took them to be as bigg as Trees, because the Organ of his Eye, being not sufficiently cleansed, he could not otherwise discern them, *Mark 8. 24.* But it seems to you to be a vain and needless thing. What? Is it a vain and needless thing to serve God? It seems there were some who both thought and spake so in, *Malachi's* time: but their gross error and their madness was reproved by the Prophet; even as St. *Peter* tells us that *Balaam* was rebuked for his Iniquity: the dumb *Ass*, speaking with Man's voice, forbade the madness of that false Prophet, because he loved the wages

**2 Pet. 2. 16.**

ges of Unrighteousness, & went beyond his permission, being blinded with the hope of Bribes and Rewards of Divination; and, Is it (think you) a vain thing & unprofitable to serve the Lord? as *Eliphaz the Temanite* saith, *Job 4. 7. Who ever perished being innocent.* So, who ever waited on the Lord and went away unrewarded? He that serveth himself serveth a Fool; He that serveth the Devil serveth his Enemy; He that serveth the World serveth his Servant; The onely true freedom is, to serve the Lord: For *Godliness with Contentment is great Gain* (saith the Apostle) *1 Tim. 6. 6. yea, it is profitable unto all things* (saith he) *having promise of the life which now is, & of that which is to come,* *1 Tim. 4. 8.* How then can you justify or affirm it to be a vain & needless thing to spend this time in the publick Worship and Service of God; namely, in the duties of Piety, and exercises of Religion, in hearing of the Word, & in offering up Prayers & Praises to God, celebrating it, & lauding his holy and glorious Name, with Psalms, and Hymns, and spiritual Songs, singing and making melody in our hearts to the Lord, giving thanks alwaies, for all things, unto God

**Eph. 5. 19,**  
**20.**

and

and the Father, in the Name of our Lord *Jesus Christ*. And especially, and above all things, giving thanks for this one thing; I mean, that inestimable benefit and unspeakable gift which God bestowed upon the World at this time. And me-thinks, to this end and purpose we may very well encourage and stir up our selves with the words of *David*, and say as he doth *Psal. 69. 31, 32*. I will praise the name of God with a Song; and magnify it with thanksgiving, this also shall please the Lord better than a Bullock which hath horns and hoofs; yea this shall be as precious and odoriferous in his Nostrils, and no less pleasing and acceptable in his sight than that right & costly *Spikenard* which was spent to anoint our Saviour's feet withall; although it be said of that, That *the whole House* wherein our Saviour was at that time *was filled and perfumed with the odour of the Oynment*, *Joh. 12. 3.*

But the Reasons you alledge, to prove it to be a vain and needless thing to observe this day, are in the next place to be examined and considered; the first whereof is this, as you affirm it, because God hath set apart a Sabbath, the Lord's-day,

day, for this purpose, to meditate in  
 God's Love in redeeming the World,  
 and this seems to be an indifferent good  
 one; yet you know, or at the least cannot  
 but know, that the Sabbath, or the Se-  
 venth day, was at the first ordained, san-  
 ctified, and set apart, onely in remem-  
 brance of the World's Creation, as it ap-  
 pears in that passage or Conclusion of  
 the fourth Commandment, *Exod. 20.*  
*For in six daies the Lord made Heaven*  
*and Earth, the Sea, and all that in them*  
*is: Wherefore the Lord blessed the Se-*  
*venth day, and hallowed it:* For this  
 Commandment is hedged in on every  
 side, lest we should break out from ob-  
 serving it; with a *Caveat* and special  
*Memorandum* before it, *Remember* &c.  
 and with two Reasons after; one drawn  
 from the Equity of the Law, and the o-  
 ther taken from the Law-giver's, or the  
 Law-maker's own Example: *Six daies*  
*shalt thou labour;* As if God should  
 speak thus, If I permit thee six whole  
 daies to follow thine own business, thou  
 mayest well afford me one onely for my  
 own Service; but six daies shalt thou la-  
 bour and do all thine own work, there-  
 fore hallow the Seventh in doing my  
 work

*Six daies shalt thou labour;*  
 thereupon, both Reverend Calvin, and  
 that learned Gentleman B. Babington,  
 who was once Bishop of this Diocesse,  
 a man of no mean Note, but of good  
 Report both for Life and Learning, do  
 observe, That these Words (*Six daies  
 shalt thou labour &c.*) are a permission,  
 or a remission of God's right, who might  
 challenge all, rather than an absolute  
 Commandment: For as Judicious Per-  
 kins hath also delivered it in his Golden  
 Chaine, for a sound, Orthodox, and  
 undeniable Thesis, The Church upon just  
 occasion may separate some week daies  
 also to the Service of the Lord, and rest  
 from Labour, *Joel 2. 15. Blow the Trum-  
 pet in Zion, sanctify a Fast; call a so-  
 lemn Assembly.* And as daies of publick  
 Fasting for some great Judgmt, so  
 daies of publick Rejoycing for some  
 great Benefit, are not unlawfull, but ex-  
 ceeding commendable, yea, necessary:  
 And you cannot in Modesty, and I hope  
 you will not for Shame, deny this to be  
 the Truth; for besides the ordinary  
 Sabbath, among the Jews, they had their  
 Sabbaths, and their new Moons, and ap-  
 pointed Feasts; yea, Almighty God

*Catenâ au-  
 rîd, cap. 13*

E

himself

*A Book of Spikyard*

himself ordained, in the old Testament, divers and sundry Feasts, to put his People in mind of his great Benefits bestowed upon them: Amongst the rest there were three solemn Festivals every year; namely, the Passover, the Pentecost, and the Feast of Tabernacles, as we read in the 16th of *Deuteronomy*: The Passover was instituted in remembrance of the deliverance from Egypt's bondage; Pentecost, in remembrance of the Law, given in Mount Sinai; The Feast of Tabernacles, in remembrance of *Israel's* dwelling in Tents forty years in the Wilderness: Now, as *Hemmingius* observes in his *Pastorale dom. 1. post Epiph.* instead of those three Jewish Feasts, our Christian Church (which may challenge as much Liberty as the Jewish, if not more) hath substituted *Christmas* in honour of *Christ's* Incarnation; *Easter*, in honour of *Christ's* Resurrection; and *Whitsuntide*, in honour of *Christ's* confirmation of the Gospel, by sending unto us the Holy Ghost at that time; So that we say, according as *St. Austin* saith in his 108 *Epist. cap. 1. Celebrantes Anniversaria solemnitate Pascha, reliquasq. Christianas dictum Festivitates*

*non observamus tempora, sed quæ illis significantur temporibus:* (i.e.) In celebrating *Easter*, and other Christian Feasts, we do not so much observe the times, as the things that are represented and signified unto us at those times. If then it be granted, as it cannot be denied, according to your words, that God hath set apart a Sabbath (which is our Christian Sabbath) and is called the Lord's Day, because the Lord rose from death to life on that Day, and that on this day (in that respect) we are to meditate on God's Love in redeeming the World; if we must do this once every week in an ordinary course, how much more may the Church and Spouse of *Christ* appoint, and set apart, one day in the year, after an extraordinary manner, to meditate, and muse, and think on his Love in redeeming her from the hands of all her Enemies; for so indeed the holy Priest *Zacharias* tells us, in his Song called *Benedictus*, That this was the main End of our Redemption, *Luk. i. 74.* *that we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness, all the daies of our Life:* Whereupon I infer, That



if we must serve him all the daies of our life, as he may justly challenge and require it at our hands, in regard he hath redeemed us, How much more ought we to meditate on his Love, not onely once a week, but also once in every year praise his most Holy Name after a more specfall and singular manner? For at this time especially and particularly, it may be said of Him, as the Psalmist doth *Psal. III. 9. He sent Redemption unto his People; He hath commanded his Covenant for ever, holy and reverend is His Name.*

But, in your second Reason, you say That you never heard a good Argument for it: Well, be it so as you say, yet I dare say, that you say it, not so much out of your Ignorance, as through a misconstruction and sinister Interpretation of that which you have both heard and read concerning this thing: Wherefore for answering you, first, *Hec tibi innotescere velimus*, we do you to wit, we would have you to know and understand, That albeit the gray-headed Antiquity and Authority of our dear Mother, the Church of *England*, and the uniform Discipline with Us established

for some Centuries of years, making and constituting it an ancient and laudable Order, and generally approved Custom, may be a sufficient Plea, Argument and VVarrant to perswade you, or any other rational man to consent and conforme unto it; for what saith grave St. *Austin*, He that will have God to be his Father, must acknowledge the Church of God for his Mother: and then, let every Member of this Church remember that good and wholesome advice of *Solomon's*, Prov. 11. 8. *My Son, hear thy Fathers Instruction, and forsake not thy Mothers teaching*: For St. *Austin* tells us in his Epist. 118. *Extrema est dementia seu insolentis insanie, ea negligere & repudiare qua tota observat ecclesia*. It is extreame folly, and insolent madnesse to neglect and refuse, to observe those things which the whole Church (whereof we are born Members) doth observe; yet for your better satisfaction herein, I have a desire and purpose to bring in a few Arguments, which perhaps may be thought by some to be as good, and strong, and forcible for the keeping of this Day, as any you have hitherto urged, or may

hereafter devise and produce, against it.

The first that I shall propound and present to your quaint and curious and supercilious censure, or to your Austere and Rigid consideration, shall be the Legality and lawfulness of Ordering and Ordaining, and setting apart of some dayes of publick Thanksgiving, and holy rejoycing to the Lord for great Benefits, and publick Blessings received; which, if this day of Christ his Incarnation and Manifestation in the flesh, might be but set up and celebrated amongst the rest as it deserueth, I am perswaded it would contend and strive so for the Superiority and Preheminence above the rest, that it would even devour and swallow the rest up, as *Aaron's* Serpent did the Serpents of those *Egyptian* Magicians and Præstigiators; or excell them, and cast them down, as the Ark did *Dagon*; or as the Image of Christ when it was placed by the Senators at *Rome* in the Capitol, threw down the Image of *Jupiter, Mars, Mercury*, and others of their feigned heathenish gods, as *Ensebius* and *Nicephorus* report it for truth;

truth, and the Men of this Generation would soon condescend and yield to this motion, and not deny nor gain-say this reasonable proposition, if they were not too much like those blind and blinded Pharisees among the Jews, who were for the most part *pharisei excelsi*, *et Camelum deglutientes*, apt and inclined to strain at a Gnat and swallow a Cammel, *Math. 23, 24.* For if it be lawful to give God thanks for Corporal and Temporal Deliverances, How much more for our Spiritual and Eternal Deliverance by Christ, from the thralldome of sinne and Satan; Again, If it shall be thought lawful and allowable to praise God for the spilling of blood, and destroying of Mens lives, (which yet neither the Prophet *Elisha*, nor the Prophet *Isaiah* would allow of;) how much more then shall it be lawfull and commendable to praise the Lord for the sparing and preserving of Mens lives, and for the saving of their Souls, and freeing or delivering both their Bodies and Souls from the everlasting pains and torments of Death and Hell; For the Son of Man came to seek and save that which was lost, and God sent not his Son into the

World, to condemn the World, but that  
the World through Him might be saved,  
Joh. 3. 17.

The second Argument which I shall  
here set down for the solemnity of this  
Day, I will be bold to borrow  
from the words of St. *Austin*, which, I  
do not onely conjecture, but presume,  
were Preached and Delivered by him on  
the very Day; we find them recorded  
in his Sermon, 2. & 4. *de tempore*; Be-  
hold (saith he), all of us are bidden on  
this Day to a Marriage, for Christ came  
out of the Virgins Womb, as a Bride-  
groom out of his Chamber; the God-  
head was joyned unto the Flesh, and the  
Flesh unto the God-head, and these two  
were coupled together; and, after an in-  
effable manner, in an ineffable Marriage  
made one. The marriage-Chamber was  
the Virgins Womb, (which he abhorred  
not) out of which that Sun of Righte-  
ousness, Christ Jesus came in the day of  
his Birth, as a Bridegroom out of his  
Chamber, and as a strong man joyfull  
to run his race. For the Son of God,  
knowing that according to the eternall  
decree enacted in the Court of Heaven,

Psal. 19. 5.

our

our Salvation could not be perfected before he was Incarnate ; in the fulnesse of time, came down (sealing our Redemption) with rejoycing of Spirit, and gladnesse of heart, exulting, triumphing, and preparing himself to the desired work of his mediatorship. Long had the Church waited and prayed for this coming of Christ in the flesh : *O would God thou wouldst burst the Heavens, and come down : O that thou werst as my Brother, which sucked the breast of my Mother, partaking the same humane nature with me.* I would find thee without, here below on Earth, I would kisse thee, and familiarly intreat thee without the reproach of the World. Then I would lead thee, and bring thee into my Mothers house, though now I am penned up in the Straights of *Judea*, I would bring thee into the Light and Knowledge of the Universal Church, whose Daughter I am ; and therefore he was worthily called *desideratus omnium gentium*, the desired of all Nations : but when he came, he came merily, with nimbleness of Spirit, zeal of Piety, fervency of Love, as the Church espying him, joyfully relates it ; It is the voice of

Gal. 4. 4

Isa. 64. 1. &

Cant. 8. 1.

Hag. 2. 7.

of

# A Box of Spicknard

Cant. 2.8.

of my well-beloved, Behold, he cometh leaping by the Mountains, skipping by the Hills: My well-beloved is like a Roe or Hart. He came flying on the wings of the Wind, he out-leapt Gabriel the Archangel, and came to the Virgin before him, by the Testimony of the Angel himself: Hail Mary, full of grace, the Lord is with thee. Behold, Gabriel left Christ in Heaven, but found him in the Womb: How so? *Volavit & praevolavit super pennas ventorum*, he flew, and out-flew him on the wings of the wind; he sent his Messenger, but (like Abinoaz) got before him. Will you see his Jumps? He leapt from Heaven into the Womb, from the Womb to the Manger, from the Manger to the Crosse, from the Crosse to the Grave, from the Grave to Heaven again, from whence we look for, and expect his second coming. David sang of this his alacrity; *The King is glad of thy strength (O Lord) and exceeding joyful of thy Salvation, Quia verbum caro factum est, & habitavit in nobis*; because (saith Augustine on those words), *The Word was made flesh, and dwelt in us*, the Day of Christ's Nativity was his

Luk. 1.37.

Psal. 20.



his Day of Festiviry, his Birth Day was  
 his Mirrh Day, for then his Mother  
 Crowned him with the Crown of his  
 Incarnation; which was the Day of  
 his Espousals, or the Day of the joy and  
 gladness of his heart, as it is so called,  
*Gen. 2. 10.* This is a great Mystery  
 (saith *Paul*), but I speak concerning  
 Christ and the Church; *et, sine dubio,*  
*magnum est pietatis mysterium;* And  
 without controversy great is the Mystery  
 of godliness; How God was manifested  
 in the Flesh, justified in the Spirit, seen  
 of Angels, preached unto the Gentiles,  
 believed on in the VWorld, and received  
 up in Glory; and He being thus ascended  
 and received up into Glory; for the  
 Heaven must receive Him (in regard of  
 his bodily presence) untill the times of  
 restitution of all things, saith *Peter, Act.*  
*3. 21.* And thus, leaving his Spouse  
 the Church as a VViddow, as He hath  
 enjoyned and Commanded her in the  
 Gospel to think upon his Love, and of-  
 tentimes to remember him and his  
 Death, especially as often as she receiv-  
 eth the blessed Sacraments of his Body  
 and Blood: So she for her part thinks  
 it meet not onely to Commemorate his  
 Death,

1 Tim. 3.  
 16.

Death, but sometimes, also especially once a year to Congratulate and Solace her self in remembrance of his Birth, That happy and joyfull Marriage day which was once Solemnized betwixt her and that great King of Glorie's Son, who now sitteth at the right hand of his Father in Heaven: even as I have also observed it to be the fashion and condition of many good and honest Couples whilst they live on Earth together, to keep a solemne remembrance every year of their Wedding day, even untill their Dying day: So should every good Christian and faithful Soule keep a due and perpetual remembrance of her Loving Lord and gracious Head and Husband, Christ Jesus. As it is reported of that famous *Artemisia*, That to shew her love to her dead Husband *Mausolus*, she took the ashes of his Urne or Pitcher, and mingled them with her Drink, and so intombed his dead Carcasse within her living Body: And it is said of blessed *Ignatius* after his Martyrdome, that these words were found written upon his heart (so it were to be wished that they were also ingraven and imprinted in Ours) *Amor meus crucifixus*, my Love

Love Christ Jesus was crucified for me.

But perhaps here you will object, and say,

that this is *Symbolica Theologia*, and that

it is not *Argumentativa*, (i.e.) that it is

an Argument Rhetorical rather than

Dialectical. What say you then to *Theo-*

*logia miraculis confirmata*: which, in

the third place I shall alleadge; namely,

the strange accidents, and wonderful

effects that happened at the Birth of

Christ, or rather those rare and singular

miracles that were acted and done near

about the time of his Nativity: For a

little before, this was it that made a

young Babe while he was yet in the

Womb of his Mother to Spring and

Sprout, and leap therein for joy; yea,

Luk. i. 44.

this was it that made an old man that

was dumb before, to speak, and to praise

the Lord with a song; and say, *Blessed*

Luke i. 6,

*be the Lord*, &c. And this was it that

8.

moved another old man, after he had

seen the Lord Christ to hold him in his

arms, and desire life no longer. He was

so much ravished and overjoyed with

the sight of his Saviour, that he present-

ly chanted out *Cantionem Cygneam*, that

swanne-like song, *Lord, now it is*

*enough*, and I am abundantly satisfied

be-

because thou hast fulfilled my desire, in performing thy promise to me, that I should not see Death before I had seen thy Son.

Math. 2.

To these we may add the apparition of that glorious Starr which shewed self unto the Wise men of the East, about the time of his Nativity: which was not an ordinary Starr, but extraordinary and miraculously created at this time, for this very end and purpose, not onely to signifie, but to dignifie and set forth the Birth of Christ, for said they, *We have seen his Starr in the East*, that is, the Starr which he hath newly made, to retisue unto the World, that he is born. It differed from other Starrs in Place and Motion, in Lustre and Brightnesse. *Hec stella quæ solis etiam vincit decore ac lumina*, saith *Prudentius* of this Starr; It hath another way then the way of the Starrs from the East to the South, from *Persia* to *Palestina*; it appeared not when other Starrs appeared; It shined in the day Other in the Night; it did appear & was hid, it was hid and did appear. It shewed it self before they entred *Ierusalem*, and hid it self while they were there: but

As soon as they left *Herod* and the City,  
 it did shew it self; and went right for-  
 wards in a straight course towards *Beth-*  
*lehem*, no other wise then the Cloud and  
 Pillar of fire went before the People of  
*Israel* at their departure, and going out  
 of *Egypt* into *Canaan*: It kept not the  
 ordinary course of the Starrs, nor any  
 proper way, for it went that way which  
 the wise men would go, and when they  
 would stand still, then that stood still;  
 yea, it did not keep aloft like other  
 Starrs, but it descended to shew the  
*Messiah*: the *Messiah* so poor, so base  
 and contemptible. Whereupon it is  
 that *St. Austin* calleth it, *magnifica lin-*  
*guaculi*, the stately tongue of heaven,  
 appointed by God, as it were, to reveal  
 and preach unto the wise men that Christ  
 was that Starr of *Jacob*, prophesied of  
 by *Balaam*, *Numb. 24. 17.* that he  
 was *Stella illa splendida & maritima*, that  
 bright Morning Starr, *Revel. 22. 16.*  
 and that he was *Oriens ab alto*, that day-  
 spring from high, that came to visit us,  
 and to give light to them that sit in  
 darkness, and in the shadow of death, to  
 guide our feet in the way of Peace, as  
 that holy Priest *Zacharias* telleth us  
 com-

Mark. 16.  
26.

comfortably in his song, *Luke 1. 7*  
Wherefore, as the Roman Orator  
speaks, so will I here say, *Nihil horum  
era vultuq; moverunt?* and as the Ro-  
man Poet elegantly, *Quid satis est,  
Roma parum?* so will I be bold here  
speak it, *Quid satis erit illi, cui non  
sufficiat ista?* If these things will  
serve to convince you, I know not what  
will? For, if neither the Word, nor  
Miracles, nor the Word confirmed  
Miracles, will prevail and work upon  
to make us believe; then I say, as it is  
the 16 of *Luke* at the last verse, *If  
they bear not Moles and the Prophets,* neither  
will they be perswaded, though one  
should rise from the dead: Yet, willingly would  
I add here one strange thing more  
two, (which are no more strange than  
the true) as a Corollary and Appendix  
to the former; which though they were  
not Synchronisms, or things Contemporaneous  
with the Birth of Christ, yet they were  
the People of our Nation, and our  
Countrymen can witness them to be  
true, as I relate them; The first is a  
Thorne at *Glastenbury* in *Somersetshire*,  
which was commonly called *Joseph's  
Thorne*: which for many hundred

dred years together, even (as it is to be thought) since the first arriving of *Joseph of Arimathea* there, which was within five years after the Death and Resurrection of the Lord Jesus, (as that ancient Historian of our Nation, the Golden-mouthed *Gildas* reporteth) this Thorne constantly budded and shewed forth its green leaves, fair, fresh and flourishing on this Day every year, to the great admiration of all Spectators that came of purpose to behold it; and this was no other then a Miracle, and may serve for our confirmation in the faith of Him, who, for our sakes was contented to wear (*Coronam Spineam*) a Crown of Thornes: Or it may well be supposed, that it flourished on this Day, to testify the truth of his Nativity, and to signify the flourishing Estate of the Gospel by Him,, which shall prosper and flourish, murther the head and hatred of all Gain-sayers. And although this Thorne be now, as they say, cut down by some spiteful and malignant *Zoilus*; yet, those sufficient men of our parts, who, with their eyes have seen it, and beheld it, will still talk of it, and tell it to their Children, not for an  
F old



old Wives Fable, but for truth; and one Gentleman among the rest of good rank and quality in these Parts (who is a man well affected and devoted to the power and purity of Religion) for that Thorn's sake, having seen it, doth strictly, and carefully, and conscionably keep this Day, and is resolved to observe and keep it so long as he liveth.

The other rare and strange thing, are the three pits of *Durham*, commonly called Hell-kettles, which are adjoining near unto *Darlington*, whose Waters are somewhat warm; these are thought to come of an Earth-quake, which happened in the year of Grace, 1179. whereof the Chronicle of *Tinmouth* maketh mention, whose record is this; That on Christmasday at *Oxen-Hall*, in the Territories of *Darlington*, within the County of *Durham*, the ground heaved aloft, like unto a high Tower, and so continued all that day, as it were unmoveable, untill the evening, and then fell with so horrible a noise, that it made the Neighbourhood-dwellers much afraid, and the Earth swallowed it up, and made in the same place three deep pits, which are there

to be seen for a Testimony unto this Day. Here then we may apply that of the Psalmist, and say, *Tremble thou Earth at the presence of the Lord, at the presence of the God of Jacob, which turned the hard Rock into a standing Water, and the flint-stone into a springing Well, Psal. 114. 7, 8.* But whilst I am telling you a story of a Thorne-Tree, and of deep pits of Water; you bring me into another difficult and thorny question, and plunge me, as it were, in a deep pit of *non plus*, or *nil ultra*; and into such a quicksand and quag-mire of troublesome meditation, that I shall hardly get out of it; the Quæry is this ninth following.

*Answer to the ninth Argument.*

The ninth Argument is this; *It is an impossibility to keep it, and God never made an impossibility a Duty: and, that no man in the World knoweth certainly what day Christ was born on.*

To this I answer, although I first ingenuously confesse, according to that Adage, *Davus sum ego, non OEdipus:*

for it is true which *Chrysestome* saith,  
*Præstat probâ ignoratione detineri quàm*  
*falsa opinione mancipari.* It is easier to

plow in the plain, then in the ground  
 new-flocked; better to write on a pa-  
 per free from writing, than on that  
 which is full of lines; and more easie  
 to teach the simple, then him that is  
 opinionated of his own knowledge:

Better it is for a man, and more com-  
 mendable to confess a little ignorance,  
 then to boast of too much knowledge;  
 wherefore, as *Beza* on that place in  
 1 *Cor.* 11. 10. *For this Cause ought the*  
*Woman to have power on her head,* be-  
 cause of the Angels gives no other note  
 but this, *Quid hoc sit, nondum mihi*  
*liquet,* wherein he confesseth, he  
 did not understand, as yet, what the  
 Apostle meant by these words: So if we  
 should here yield and acknowledge that  
 we do not certainly know what day  
 Christ was born on: yet, As a late Start-  
 gazing Speculator takes upon him in  
 his Almanack, to define the year of  
 Christ his coming to Judgment, but  
 dare not precisely set down the day and  
 hour of his coming; So perhaps we  
 shall here endeavour, *pro Nosse & Poss,*

*Vaux.*

to calculate and discover unto you the year when our Saviour Christ was born, if not the day. And for this I shall refer you to the Rhemists Marginal note on the second of *Luke*, which reports unto us that in the year from the Creation of the World 3199, from Noah's flood 2957, from the Nativity of *Abraham* 2015, from *Moses* and the coming forth of the People of *Israel* out of *Egypt* 1510, from *David* anointed King 1032, from the first *Olympias* 800, from the building of *Rome* 752, *Hebdomada* 63, according to the prophecy of *Daniel* (c. 9.) that is in the year 440, or thereabout; in the sixth age of the World, when there was universal Peace in all the World: the eternal God, and son of the eternal Father, meaning to Consecrate and Sanctifie the World with his most blessed coming, being conceived of the Holy Ghost nine Months after his Conception; Jesus Christ the Son of God is born in *Bethlehem* of *Juda*, in the year of *Cesar Augustus* 42 (*Usuard* in the Martyrol)\* *December* 25 according to the common ancient supputation. But it may be, you will object against this, &

\* And then why should not the 25 of Decem. be as solemnly observed, and kept as the 5 of Nov.

because it comes from the Rhemists, you will dislike it, and disdain it; yet nevertheless (I say) because it is not thwarted nor contradicted by *Calvin*, nor *Beza*, nor *Fulke*, nor any other of our late Protestant Writers; I see no just Cause or Reason why we should reject it, but rather receive it, *Fide historiam*, and believe it for truth, as it is faithfully and exactly related by them for a sufficient Author, and ancient Chronologer, or Reporter of that which was nothing else but a true story, and cannot be denyed or disproved; yet, put the Case here that we neither do, nor cannot certainly know the Day whereon Christ was born, therefore shall it be thought a thing impossible to keep it? Then by the same Rule and Reason, you may as well say, It is impossible to keep the Sabbath day: For the Commandement doth not say, remember to keep holy the seventh day, next following the sixth day of the Creation; or this or that seventh day; but indefinitely, remember that thou keep holy a seventh day. And to speak properly, as we take a day for the distinction of time, called either a day natural consisting of

twenty

*H. Wolfii  
Chronol.  
lib. 2. p. 1.  
p. 92.*

twenty four hours; or a day artificial  
consisting of twelve hours, from Sun-  
rising to Sun-setting: and will con-  
sider the Sun standing still at noon in  
*Joshua's* time the space of a whole day,  
and the same going back ten degrees  
(viz. five hours, almost half an arti-  
ficial Day) in *Exodus* time; the Jews  
themselves could not keep this Sabbath  
upon that precise and just distinction of  
time, called at the first, The seventh day  
from the Creation; therefore in such  
difficult and doubtful Cases, the best  
way is to be ordered and guided, and  
resolved by the Judgment and Disci-  
pline and Direction of the Church  
wherein we live: for she is our Mother,  
saith *Calvin*, forasmuch as there is no  
other entry into life, unless she con-  
ceive us in her Womb, unless she bring  
us forth, unless she feed us with her  
Breasts, and keep us under her Custody  
and Governance, untill such time as  
being unclothed of mortal flesh, we  
shall be like unto Angels. Again in his  
*Lib. 4. Cap. 10. Sect. 30.* He saith of  
the Church and Church Ordinances  
that in outward discipline and Cere-  
monies, the will of God was not to

*Josh. 10.*

*12, 13.*

*2K. 19. 26.*

*11.*

*Lib. Instit.*

*4. C. 1. Sect.*

*4.*

prescribe each thing particularly what we ought to follow, because he foresaw this to hang upon the State of times, and did not think one form to be fit for all Ages) herein we must fly to those general Rules which he hath given, that thereby all those things should be tryed, which the necessity of the Church shall require to be commanded for order and comeliness. And forasmuch as he hath therefore taught nothing expressly, because these things both are not necessary to Salvation, and according to the manners of every Nation and Age, ought diversly to be applyed to the edifying of the Church; therefore as the profit of the Church shall require, though it might be thought convenient as well to change and abrogate those that be used, as to institute new: yet, I grant it indeed, and must needs confesse it, That we ought not rashly, nor oft, nor for leight and trivial Causes to run to Innovation, but what may hurt or edifie, Charity shall best be judge: which if we will suffer to be the Governess, all shall be safe. And in the next Section at the latter end thereof; It is alwayes meet, saith he, for



for the publike worship and service of God, that there be both certain dayes and appointed hours, and a place fit to receive all, if there be regard had of the preservation of peace. For how great an occasion of scandal, brawling, and contention should the confusion of these things be, if it were lawfull for every man as he listeth to change those things which belong to common State; forasmuch as it will never come to pass that one and the same thing shall please all Men, (it being an old and true saying, *difficillimum est omnibus placere*) if things be left (as it were) at randome, and in the midst to the choice of every Man to do what he pleaseth, to have a Psalm, and a Doctrine, and a Revelation, and an Interpretation by himself, as the Apostle speaketh with a kind of Indignation and Incredation of them that used it, 1 Cor. 14. 26. If any man therefore do Carp and Cavil against us, and herein will be more wise then he ought, let him see himself by what reason he can defend his own preciseness to the Lord. As for us, That saying of Paul ought to satisfie us; *If any man seem to be Schismatical*

Schismatical and contentious, we have  
such use, we have no such Custom in  
the Churches of God, 1 Cor. 11. 16.  
Where we may perceive that that good  
Man and faithful Pastor of Geneva  
though he liked not the Masse, yet he  
preached Christ sincerely, and main-  
tained and defended his Church, and  
laboured by all means to preserve, *Tu-  
cam ejus inconvulsum*, his seamless  
Coat to be without brack or breach, Schism  
or Schism, Rent or Division at all; but  
still to continue pure and undefiled  
without spot or wrinkle, or any such  
thing. I will then conclude and sum  
up this passage with the witty Sentence  
of St. *Austin*, *Contra rationem nemo  
sobrius, contra Scripturam nemo Chris-  
tianus, contra ecclesiam nemo pacificus su-  
feris*. And if we will be the Children  
of the Church, as we profess to  
selves to be, then let us hearken what  
the wise man saith: Eccles. 3. 1. *The  
Children of wisdom are the Church  
the Righteous, and their exercise is Obedi-  
ence and Love.*

Answer

*Answer to the tenth Argument.*

The words are these, *I observe, God hides things on purpose from us, to see whether we will do any things on our own heads.*

I answer, This Argument is derived *de profundis*, and drawn or fetched *ab absconditis & secretis*. 'Tis true, and we cannot much deny it; For He hideth, or concealeth from us, his Decree of Election, and final Dereliction or Reprobation, because he will have Mercy on whom he will, and whom he will he hardeneth; And this he doth, because he would not have us like curious *Bethshemites* to pry into the Ark of his Secrets, but rather to work out our own Salvation with fear and trembling, as the Apostle *St. Paul* speaks; and as the other Apostle teacheth and exhorteth us, to give all diligence to make our Calling and Election sure. And how is this to be understood? why, surely thus, if I be not deceived; sure to God, I need not, I cannot, the Foundation of God stands sure enough of it self, and

Rom. 9. 18

Phil. 2. 12.

2 Pet. 1. 10.

2 Tim. 2.

19.

the

the Gifts and Calling of God are without Repentance, *Rom. 11. 29.* (i. e. *Sine mutatione Stabiliter fixa sunt*, said St. *Austin*, they are irrevocable, immutable, and unchangeable; but, Sure to my own Soul, I may, I must, by all means labour and endeavour to make and effect it, or else this Precept is in vain, of giving all diligence to make our Calling and Election sure. Secondly, He hideth the hour of every particular man's death, and the day of the general Judgment, from us, and reserveth them in the private Cabinet of his own Foreknowledge; For it is not for us to know the times and the Seasons which the Father hath reserved in his own Power: And this he doth for this very end, as an ancient Father of the Primitive Church hath told us truly and especially, *Idèd latet ultimus dies, ut observetur omnis dies*, It is to make us careful and watchful, every day and hour, of that last day and hour, *Omnem crede diem, &c.* And doth not our Saviour himself tell us as much, and forwarn us, both in the 24. and 25. Chapter of St. *Matthew's Gospel*, Watch therefore, for neither know the day nor the hour when

in the Son of man cometh; But whereas you say that God hides things on purpose from us, to see whether we will do any thing on our own heads, I perceive your meaning is, that God hath so hidden and concealed the day of *Christ's* Birth from us, to try whether we will celebrate and observe it, or no, as both you and others of your Fraternity have made the Comparison, and vented and vaunted it in the Pulpit, touching the body of *Moses*, how God should bury it Himself in some secret place, and keep it from the Knowledge of the Children of *Israel*, lest they should worship and adore it: So you would have the Remembrance of this day to be buried for ever, and quite obliterated and forgotten, lest we should commit Idolatry to it. Now, touching the body of *Moses*, we know it was buried by God, as appeareth, *Deut. 34. 6.* that no man should know where his Sepulchre was: Therefore, as learned *Fulk* answereth the *Rhemists* on the Epistle of *Jude*, at the 9th. verse; It is like, the Altercation and Combat that is there mentioned to be betwixt *Michael* the Archangel and the Devil about it, was immediately before that

that time, when the Devil desired to have the Body of *Moses* discovered, that it might be abused to Idolatry; as it alwaies hath been the practise of Satan to persecute the Saints while they live and to make Idols of their Bodies when they are dead. That ancient Father which wrote the Book *De Mirabilibus Sacra Scriptura*, which goeth under the name of St. *Augustine lib. 1. cap. 38*, writeth thus of the body of *Moses*; For two Causes, as wise men say, No man was privy of his death, nor of his Sepulchre; First, That no man should see that face, which had shined through the familiarity of the Lord's Speech unto him, stricken down or dimmed with the heaviness of Death. And then Secondly, lest the People of *Israel*, if they had known where his Sepulchre was, should have adored it. Wherefore, as most men think, he carried away with him the Rod wherewith he had done Wonders, lest it should have been adored; seeing the Children of *Israel* did afterwards adore the Serpent which he made.

But there cannot be the same reason for the burying of *Christ's* Birth-day, as

as for the burying of the Body of *Moses*; It is but a lame Similitude, neither  
 can the Comparison be æquivalent, or  
 any way co-incident or correspondent;  
 for *Moses* was but a Servant, *Christ* a  
 Son; and the Servant abideth not in the  
 House for ever, but the Son abideth e-  
 ver, *Joh. 8. 35.* *Moses* was a Type and  
 Shadow, *Christ* the Body and Substance;  
 the Shadow vanisheth, but the Body and  
 Substance remaineth. Besides this, the  
 one was but a Man, the other God, even  
 God and Man; and shall that be count-  
 ed Idolatry and Superstition, which is  
 a holy Worship, and devout Service  
 performed to the true God? So that  
*Moses* must yield, subscribe, and give  
 way to *Christ*; when he is present, the  
 Law must depart out of the Conscience, *Ila. 28. 20.*  
 and leave the Bed which is so strait, that  
 it cannot hold two, to *Christ* alone:  
 For the Law came by *Moses*, but *Christ*  
 hath put an end to the Law, and so  
 Grace and Truth came by *Jesús Christ*, *Joh. 1. 16.*  
 (i. e.) Joy, and Liberty, and Freedom,  
 and Justification, and Redemption; for  
 if the Son once shall make us free, we  
 shall be free indeed. For there is a  
 great *Antithesis*, even a great deal of  
 distance



distance and difference, betwixt *Mose* and *Christ*, the Law and the Gospel; the one being the ministration of Death & Condemnation, and the other the ministration of Righteousnesse and Life eternal, 2 Cor. 3. And therefore I say to conclude this Point, that this day is not so hidden and obscured from us, but that the very dawning and breaking thereof is discovered and descryed: For did not the heavenly Herald proclaim in the fields of *Bethlehem*? and did not the Shepherds find it to be true, that very day, according as the Angel had told them? and shall we think that there were no Registers nor Records of it in that City wherein he was born? and did not that Starr in the East, signifying this Day-Star from on high coming to visit us; did it not directly point the Wise-men to the place of his Birth? Yea, And *Christ* himself told the Jews of this his day, saying, Your Father *Abraham* rejoyced to see my day, and he saw it and rejoyced: *Hic Dies Domini nil aliud significat quam Adventum Christi in carne*, This day of *Christ* (saith *Beza*, on that place in *John*) signifieth nothing else but his first coming

Joh. 8. 56.

in the Flesh, which many Prophets and Kings desired to have seen as well as *Abraham*; for the *Messias* is called *The desire of all Nations*, Hag. 2. 8. of whom the Prophets enquired, searching when or what time the Spirit, which was in them, should declare the Sufferings which should come to *Christ*, and the Glory that should follow, 1 *Pet.* 1. 11. When *Balaam* had prophesied of *Christ*, *There shall come a Star out of Jacob, and a Scepter shall rise out of Israel*, *Numb.* 24. 17. he brake forth into this Passion; *Alas! Who shall live when God doth this?* As if he should have said, Happy men are they, who shall see that glorious Star, and Sun of Righteousness, coming out of his Chamber as a Bride-groom; giving light to such as sit in darkness, and in the Shadow of Death: Oh that thou wouldest break the Heavens and come down, said the Prophet, *Isa.* 64. 1. Good old *Simeon* looked long for this day, and with an earnest desire waited for the consolation of *Israel*: So did also *Joseph of Arimathea*, that honourable Counsellor & great Friend and Well-wisher to *Christ*; for he also himself was one of them who

G

waited

1 King. 10.  
8.  
1 King. 4.  
33.

waited for the Kingdom of God, *Luk.* 23. 51. So did that ancient and reverend Father St. *Augustine*, of whom it is reported that he wished he might have seen three things especially, *Rome* in her Glory, *Paul* in the Pulpit, and *Christ* in the Flesh. If the *Queen of Sheba* reputed the Servants of *Solomon* happy, for that, attending about his Throne, they heard his Wisdom discoursing of Trees, from the Cedar that is in *Lebanon*, even unto the Hyssop that springeth out of the Wall: How blessed and happy then may we think were the Disciples of *Christ*, in hearing a greater than *Solomon*, *Math.* 12. 4: and in seeing him who was fairer than the Sons of Men, *Psal.* 45. 3. and in whom also are hid all the Treasures of Wisdom and Knowledge, *Colos.* 2. 3.

*Answer to the eleventh Argument.*

In the Eleventh Objection you say  
It hath not been the Practise of Christian Churches to observe the Birth-day of *Christ*.

To this I say, you deserve a sharp re-  
jection, and a serious and severe repre-  
hension. For it is a meer falshood, and  
a grosse and manifest untruth; and I  
wonder that a man of your account,  
Countenance and gravity, should suffer  
such an unjustifiable thing, to fall ei-  
ther from your tongue or pen; for I  
say, *contrarium huius argumenti est ve-*  
*rum, &, credat Judæus Apella, non ego,*  
believe it who will, for I cannot other-  
wise be perswaded, but you speak herein  
that which is contrary to truth: for, be-  
sides that it is well known among the  
Learned, especially by those who are  
conversant in the large Volumes, and  
accurate writings of the Ancient Fa-  
thers; It hath been the annuall and  
constant Practice of the Primitive  
Church to observe it; especially in the  
time, and since the time of *Constantine*  
the Great, who gave peace to the Church  
and commanded this Festivall time  
among divers others to be observed.

Witnesse *August. con. Admant. c. 16.*  
*118. Epist.* and in divers of his Ser-  
mons *de Tempore*, especially in his se-  
cond and fourth Sermon *de Tempore*.  
Witnesse *Fulgentius de dup. Nat. Chri-*

*August.*  
*118. Epist.*  
*cap. 7.*

*Hi*, witnesse *Ambrose de Incarnat. Domini*, witnesse *Bernard* in his first Sermon in *Nat. Domini*. for that ingenuous and Religious man, that witty and Godly Father of the Primitive Church, preaching on this day, in that his first Sermon, and towards the latter end of it, uttered these words, and said, *Brevitas temporis cogit me contrahere & coarctare Sermonem meum*; the shortness of the time contraineth me to shorten my Sermon, at this time; *& ne cui vestrum sit mirum, si brevis esse laboro*, Let none (quoth he) wonder if my words be short; seeing on this day, God the Father hath abbreviated his own Word: For whereas it was so long and so large, that it filled Heaven and Earth (*Jer. 23. 24.*) it was on this day so short, that it was laid in a Manger: I wish here unfainedly, with the same devour *Bernard* in his Sermon in *Natalem Domini*, that as the Word was made flesh, so our stony Hearts may be made flesh also; that we might alwayes meditate on his Sacred Message, and his Heavenly Gospell: Unto you this day is born, in the City of David, a Saviour which is Christ the Lord: For all our sound comfort stands

in happinesse, and all our happinesse is in the Fellowship and Communion with God, and all our Fellowship and Communion with God, is by *Iesus Christ*, for so that good Divine *St. John* tells us in his 1 Epist. cap. 2. 3. Wherefore also, *St. Austin* useth a most excellent acciamation; to this purpose, in his ninth Sermon *de Tempore*, which as it is probable, he also preached on this day, *ô beatum vagitum Infantuli beati*, Oh the blessed crying of a blessed babe, by which every faithfull servant and Son of God, escapeth eternal howlings in Hell; *ô splendidum & Gloriosum prasepe!* Oh famous and glorious Manger, in which our Souls Manna lay! *ô âgròs tñs ζωής*, the bread of life that came down from Heaven, on which if a man once, &c. *ô quàm dives sunt panni tui!* Oh how Rich and Honourable are the rags which have made plaisters for our sores, even for our sins! I will shut up this passage with a Hymn of *Prudentius*.

*Mortale corpus sumpsit immortalitas,  
Ut dum caducum portat aternus deus,  
Transire nostrum possit ad cœlestia.*

And what say you now to these things before said? Can they not yet perswade you to yield, that it was the practise of Christian Churches in Antient times to observe it? Yet put the case, or suppose it was not; you cannot, yea, I hope you will not deny, but it hath been the practise of these our Churches of Great *Brittain*, I mean the Churches of *England*, *Scotland*, and *Ireland*, for divers Centuries, or hundreds of years to observe it; for they are both Christian, and reformed Churches, and therefore, unless you mean by Christian Churches, the old *Brownists* of *Amsterdam*, or the new *Anabaptists*, and *Antipadobaptists* of *England*, and other the like proud and phantasticall, and Pharisaicall Sectaries, and Separatists that are amongst us, in these Giddy and unsetled times of ours, who think there is no true Christian Church, but what is of their choosing, planting, and erecting; who, like the *Jews* of old, cry *Templum Domini*, or like the *Papists*, who will have no Church to be a true Church, but their Church at *Rome*; who stand upon their *Pontificalibus*, and are all



all for the justification of their own Opinion, saying as those *Justiciaries* of old did, *Esay 65. 5. Stand by thy self, or stand far off me, come not near me, for I am Holier then thou, &c.* And here I could tell you a thing (which perhaps also you are not ignorant of) that the late upstart Seraphicall illuminated *Independents*, (as it is commonly thought) are likely to jostle and thrust the proud, rigid, Fantastickall, and Pharisaeicall *Presbyterians* out of their places, even as they have cunningly supplanted, and undermined the Reverend Bishops, and their conformable Clergy out of theirs, *neque enim lex justior ulla est, Quam necis artifices, &c.* Indeed I never heard nor read of any Christian Churches, but have observed this day; and therefore howsoever such factions and Schismaticall Wild-brain'd Zealots of our time, refuse to do it, and both write and speak against it, yet we know that all the Ancient Fathers of the Primitive Church, did celebrate it with great Solemnities, as Mr. Fisher in his Vindication of our Gospell Festivalls, hath wittily observed in his fifth Section, even *Cyprian, Basil, Nazianzen,*

Leye Sun-  
day a Sab.  
pag. 173.  
Dr. Rayn.  
Confer.  
with Hart.  
c. 8. S. 2.

Perth. As-  
sembly re-  
futed. pag.  
85.

*Ambrose, Epiphanius, Jerome, Chrysostome Fulgentius*, alledging and producing their very words, which they preached on this day, and proving it withall, punctually plainly, and directly, that it was the 25th day of *December* that Christ was born on: And further, to confute your palpable Error, he tells us there, That the Churches of *Helvetia, Bohemia, Bremen, Auspurg*, the Churches of *Savoy, Poland, Hungary, Scotland, France*, and the *Low Countries*, do allow the Feasts that belong to Christ, his Nativity, Circumcision, Passion, &c. The Churches of *Denmark, Sweden*, and all other *Lutheran-Churches*, do solemnly observe the Feast of the Nativity of Christ, and on that day use proper Hymns of Thanksgiving, made by *Martin Luther* himself; the Church of *Geneva* doth celebrate the day of his Nativity: wherefore (as he saith here for a Conclusion) seeing we are compassed about with so great a Cloud of Witnesses, we must, according to the truth, affirm, That the Celebration of this Feast, is confirmed by the judgment of the Christian Church in all ages. So we conclude against you, that your eleventh Assertion

Assertion is a meer fallhood, and manifest untruth, and no more to be credited or believed, then that vain fancy, and fond surmise of yours, I mean the Fable and story you tell us of in your *Saints Rest*, touching the raining down of *Manna*, on the Leads of the Church at *Bridgnorth* when you preached there: For some Gentlemen of worth in those parts, have credibly reported it to be nothing else then the seeds of Hips and Hawes, being the excrements of Rooks and Jack-dawes, which they there had voyded.

*Answer to the Twelfth Argument.*

The twelfth Argument is this, *In all doubtfull Cases, a Wise man ought to go on the surest side, and I am sure it is no Sin not to keep it, &c.*

I Answer, in this Allegation you seem to play the part of a Wile man; but in my Opinion you are onely wile in your own conceit; for my part, this I am sure of; First, in respect that *Christmas* day being the day of our Lords Nativity, is the Lords day, and by his spouse  
the

Cant. 4. 9.

*A Box of Spikenard*

the Church is set a part to Gods publick worship, and our Soules edification, therefore it ought clearly to be esteemed above any other of the common Week dayes. And for people on this day, willfully and contemptuously, to follow their ordinary (though at other times lawfull) vocations, or Callings, is in the first place, a breach of the fourth Commandement, for the day of Christs Nativity, is a Sabbath or Rest to the Lord, and God will have us to keep holy the Sabbath or Rest-day. Next, it is a despising, and dishonouring of their Mother the Church, which, whosoever are guilty of, not onely sin against the fifth Commandment, but by our Saviour himself, we are Injoynd to account all such as Revolters from the Christian faith, Heathen men, and Publicans, *Matth.* 18. 17. Lastly, it is a ground and inlet to the violation of all order and decency in Gods Service, which is expressly condemned in Holy Scripture: and if to break Gods Commandments, to contemn his Churches Authority, to become Heathens and Publicans, and to overthrow all order and decency in Gods Services, be sins and Offences

Perk. cases  
of Consc.  
I. i. c. 9.  
Sect. 5.

1 Cor. 14.  
40.

Offences to God; Then must we conclude, that not to keep this day, must needs be a sin; and that to work, or follow our vocations on *Christmas* day, is a great and high offence, or indignity offered unto God, and his Church. And how then are you sure it is no sin not to keep it, but that your erroneous Conscience tells you so, and yet is it so nice and tender? on the other side you are not sure, it is no sin to keep it; this is the other part of your *Dilemma*, (for this is called in the Schools *Syllogismus cornutus*, or *Syllogismus Crocodilinus*) Well, *sat verbum Sapienti*; If a word to the Wise may serve the turn, then will I answer you in a word: for although you are perswaded, and sure in your strong Conscience, that it is no sin not to keep it; yet we, on the other side, in our weak Consciences, are perswaded, that it is a sin if we keep it not: And therefore if you remember, the Apostle's rule is, Let not the stronger Christian despise the weaker, especially in such a Case as this, Let not him that eateth despise him that eateth not, and let not him that eateth not, judge him that eateth, for God hath received him; Who

Rom. 13.  
3, 4.

Who art thou then that judgest another man's Servant? to his own Master he standeth or falleth, yea he shall be holden up, for God is able to make him stand. One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully perswaded in his own mind; he that regardeth a day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it: He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks: For none of us liveth to himself, and no man dyeth to himself, for the Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost; and he that in these things serveth *Christ*, is acceptable to God and approved of Men. Let us therefore follow after the things which make for peace, and things wherewith we may edify another, for meat destroy not the work of God; all things indeed are pure, but it is evil for that man who eateth with Offence. It is good, neither to eat Flesh, nor to drink Wine, nor any thing, whereby thy Brother

brother stumbleth, or is offended, or is made weak; You see how wary the Apostle is, to advise us in and for things indifferent; not to be offended one with another, but to use all good Christian moderation and discretion, & not to abuse our Christian Liberty, to the scandal and Offence of our weak Brethren.

*Answer to the thirteenth Argument.*

The thirteenth Argument is, *That this day ought not to be celebrated because there is more Sin committed in these 12 dayes than is in all the year following, viz. in Drunkenness, &c.*

Oh Sir! This Argument and your last, are the least and the weakest of them all, & therefore I shal more easily answer them, & briefly conclude. To this 13th I say as I did before, The Abuse of a thing, that in it self is lawful and good, cannot justly abolish or take away the lawful use of it; For the best things that ever God created have been abused through Man's Corruption; even the whole Crea-



Creature is subject unto Vanity, that is, to Destruction, because of Man's sin, *Rom. 8. 20.* The holy Temple of our God hath been prophaned and defiled, and made a den of Theeves, and a Cage of unclean Birds, and a very Stable for Barbarous Souldiers Horses to Lodge in, in these late uncivil Warrs; the holy Sabbath of our Lord hath been pollured, his Word and Sacraments abused: Yea, because the Scriptures are in some places somewhat hard to be understood, therefore those that are unlearned and unstable, do wrest them and pervert them to their own Destruction, *2 Pet. 3. 16.* And because of this, must the Scriptures be rejected and not perused? Because the good Creatures of God are abused by some ungodly and wicked Miscreants; therefore must the Creatures be refused, seeing every Creature of God is good, and nothing ought to be refused, especially if it be received with thankfulness: for it is sanctified unto us by the Word of God, and by prayer. The like may be said of the Sanctuary of our God, of the Sabbath and the Sacraments; for unto the pure, all things are pure; but unto them

1 Tim. 4. 4.

them that are defiled and unbelieving ;  
is nothing pure, but even their minds  
and consciences are defiled, *Titus* 1. 15.  
But you affirm, and that peremptorily,  
that there is more sinne committed in  
these Twelve Days, than in all the year  
after, in Drunkenness and Gluttony :  
And how are you sure of this ? for it is  
impossible that you should prove this  
to be true. Can God be more disho-  
noured in Twelve Days, than in twelve  
Moneths ? Although a bare Denyall  
might serve here for a sufficient answer ;  
yet put the case that many men, being  
at this time apt and addicted, *genio suo*  
*indulgeré*, to give way to their unbrid-  
led lusts, and disordered affections, in  
the free use of God's Creatures, should  
be excessive in their Eating and Drink-  
ing, and so exorbitant and extravagant  
in other vain Recreations, and idle Ga-  
mings and Pastimes, that God may  
hereby be somewhat dishonoured, and  
this blessed time of his Son's Nativity  
abused, men a little forgetting the right  
and proper End wherefore at first it was  
instituted and ordained : Yet consider-  
ing the many good, and gracious, and  
nourishfull Deeds, that heretofore have  
been

Zac. 9. 7.

been done at this time, the gallant Hospitality, the free and generous House-keeping, by our worthy, noble, and renowned Gentlemen, and our rich, honest, able, and sufficient Yeomen, by relieving the Poor, helping Widows and Fatherless Children, cloathing the Naked, feeding the Hungry, visiting the Sick, and those that were in Prisons. Take but a Ballance, or a pair of Scales, and lay these many good Alms-Deeds and Works of Piety and Charity in one Scale, and put the Evil Deeds that have been committed in the other Scale, and I dare say the good deeds shall outweigh the bad, though they be as heavy as *massa plumbi*, a Talent of Lead. And this which I have here written, hath more probability and likelyhood of truth in it, than that which you affirm, in saying there is more sin committed in these Twelve Days, than in all the year after. But you had spoken more properly and truly, if you had said, There are more good Deeds done by some good minded and charitable disposed Christians, in these Twelve Days, than in all the year after. Your is a false assertion, and a gross abuse  
 asseve

asseveration : and I verily thinke, that  
you vent it to skar and deterr men from  
keeping any Christmas at all, because  
some ignorant, dissolute, and deboist  
Fellows do spend this time idely and  
vainly in excessive eating and drinking,  
rkyng and revelling, &c.

But our pious Ancestors, of famous  
memory, were so addicted and devoted  
to the Reverence, and religious Obser-  
vation of this Time, that they spent it  
in a sober, civil, and careful mannert, be-  
ing thankful to God, and rejoycing in  
the Lord, for that ineffable and inesti-  
mable Benefit and Blessing which he  
bestowed upon the World at this time;  
and therefore they were willing and  
contented, freely and cheerfully to part  
with their goods, and impart them to  
the poor, in plentifull manner: And  
this they did for his sake alone, who be-  
ing rich, for their sakes became poor,  
that so they, through his Poverty, might  
be made rich, as the Apostle elegantly  
expresseth it, and setteth forth the  
Grace of our Lord *Jesuu Christ*, in a  
most sweet, and gracious, and glorious  
manner, 2 Cor. 8. 9. But where is our  
Bounty, or our Benificence? Where

H

is

is our Charity, Liberality, and Hospitality, in these cold degenerate and Apostate times? That witty Saying may here be verified, How that one handful of old Friendship, is better than an armful of new Courtesy; For all our Love and Charity, in these daies, is turned into nothing else but meer verball and external Complement, so true is that of the Apostle, *Tit. 1. 16.* Men in these daies profess that they know God, but by their works they deny him, and therefore they are abominable and disobedient, and to every good work, reprobate.

*Answer to the fourteenth Argument.*

The fourteenth is this, *God blesteth His own day, the Sabbath, but hath not blessed this with success.*

In this your *ultimum Refugium*, you think you have paid it home, and hit the very Nail on the head: But, Good Sir, What could you say, If any man should ask you, Why God hath not blessed this day? For it hath been proved, that this day is equal and equi-

pollent

pollent with the Sabbath; and if he hath blessed the one, so questionless he hath blessed the other, and sanctified it, and set it apart, for a holy Convocation, and thankful Commemoration, of the Birth and Nativity of his onely begotten Son; and that in the 118 Psalm, may fitly and properly be applyed unto it, *This is the day which the Lord hath made,* (i. e.) which the Lord hath magnified, and advanced, and singled out, and selected, for a more peculiar end and purpose than other ordinary daies of the year are; And this Interpretation of the Word, that place in the 1 Sam. 12. 5, 6. doth well approve of, and allow it: This is then the day which the Lord hath made; yea, this is the day wherein the Lord Himself was made, saith *Eusebius Emisennus*. Therefore we will rejoyce and be glad in it; *Fear not* (said the Angel *Gabriel* to those Shepherds of *Bethlehem*), *for behold I bring you good tidings of great joy*; so that here good Tidings do attend it, and great Joy doth accompany it, which shall be unto all People: for unto you is born this day, in the City of *David*, a Saviour, which is *Christ* the Lord.

And that the Lord hath blessed this day with success, the goodly fellowship of the Prophets, and their harmonious and unanimous consents, shall bear me witness. First, That Evangelical Prophet *Isaiab* prophesies of it, saying, Unto us a Child is born, unto us a Son is given; *Datus ex Divinitate, natus ex Virgine*, saith *Eusebius Emisenus* on the words, excellently; In that he is said to be born, it betokens his Manhood; in that he is said to be given, it signifies his Divine Nature: The Hypostatical Union of both doth make one and the same *Godsponus*, or one *Immanuel*, (i.e.) *God with us*: The Government is upon his shoulder, his Name shall be called *Wonderfull*, *Counsellor*, the *Mighty God*, the *Everlasting Father*, the *Prince of Peace*; the Increase of his Government and Peace shall have none End, he shall sit upon the Throne of David, and upon his Kingdom, to order it, and to establish it, with Judgement and with Justice, from henceforth even for ever: The zeal of the Lord of Hosts shall perform this, (i.e.) his singular Love and Care for his Elect shall effect it. And doth not God bless this day then with success?



successes? and doth not the Princely Prophet *David* also sing of this Alacrity, and chant it to the Tune of his Harp and Viol, and set forth the happy and prosperous successes of this Day, and the flourishing Estate of the Church, by the Kingdom, and coming of *Christ* in the Flesh? *The Lord said unto my Lord, Sit thou at my right hand until I make thine Enemies thy Foot-stool, in Mat. 22.*

44. we find that *Christ* Himself giveth the Interpretation hereof, and sheweth that this cannot be properly applied unto *David*, but to Himself; and this appeareth by the words that follow in that Psalm, *The Lord shall send the Rod of thy Power out of Zion. For out of Zion hath God appeared in perfect Beauty, Psal. 50. 2.* And from thence, this Rod and this Power of his shall stretch forth itself throughout all the World; and this Power chiefly consisteth and standeth in the Preaching of his Word; and by this Rod, and by this Scepter of thy Kingdom, which is a right Scepter, be thou Ruler in the midst of thine Enemies; thy People shall come willingly at the time of assembling thine Army in holy beauty. (i.e.) by thy Word,

*Psal. 110.  
1, 2, 3.*

thy People shall be assembled into thy Church; whose Increase shall be so abundant, so plentiful, and so wonderful as the drops of the Dew of the Morning; For it is said, *The Youth of thy Womb shall be as the Morning-Dew*, or (as the ordinary Reading of the Psalm is), *In the Day of thy Power shall they offer thee Free-will-Offerings with a Holy Worship; the Dew of thy Birth is of the Womb of the Morning.* Which howsoever some Interpret it of the Birth of Christ, yet Junius and Tremelius do understand it to be *innumera illa multitudo electorum qua comparebit in ecclesia tanquam stillans ros à cælo, & sub auroræ depluens*, That innumerable multitude of the Elect; which shall be as visible and apparent; and as abundant in the Church, as the dew which distilleth from Heaven, and lyeth on the face of the Earth in the morning; as we know the Elect else-where in the Scripture are compared to the Stars of Heaven, and to the sand which is upon the Sea-shore for multitude; the Prophet *Haggai* hath also foretold of these things, speaking of the peace, and plenty, and glory of the Church of God,

that

Gen. 12. 17

that should be by the Kingdome and coming of Christ. Thus saith the Lord of Hosts, saith he, *Yet a little while, and I will shake the Heavens and the Earth, and the Sea, and the dry Land; and I will move all Nations, and the desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts. The desire of all Nations shall come; (i. e.) Christ, for in Him are all things that can be desired, and all Nations ought to look for, and desire Him; and therefore in this sense He is called *Rex gentium*, the King of Nations, because all Nations ought not onely to seek and desire Him, but also to serve Him and obey Him: And doth not also the Prophet *Zachariab* say as much? For he prophesied much about the time as *Haggai* did, and was sent of the Lord to help him in the labour, and to confirm the same Doctrine, even when the time of the 70 years Captivity, prophesied by *Jeremiab*, was expired; and he paralleleth or compareth that time of their deliverance from Captivity, to this happy time of our spiritual deliverance from the thraldome and Captivity of Sin and Sathan; saying, Zach.*

Jer. 10. 7.

9. 9. Rejoyce greatly O Daughter of Zion; shout for joy O Daughter of Jerusalem; Behold, Thy King cometh unto thee: He is just, and having Salvation; He is meek and lowly, Riding upon an Ass, and upon a Colt the foal of an Ass. And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem, and the Battle-bow shall be cut off; and He shall speak peace unto the Heavens, and His Dominion shall be from Sea even to Sea, and from the River (i. e. from the River Euphrates) even unto the Ends of the Earth. Here is success enough, if we observe it; for His Dominion shall be from Sea to Sea, that is, from the Red Sea, to the Sea called Syriacum: and by these places, which the Jews knew well enough, he meant an infinite space and compass over the whole World. As for Thee also, (i. e. as for Thee Oh Daughter of Zion and Daughter Jerusalem) by the blood of my Covenant, (i. e.) the blood of Christ, Thou shalt be saved; and by this blood I have loosed, or I have sent forth the Prisoners out of the pit, (i. e.) out of the pit of purgatory, or *Limbus patrum*, as the Papists would have it understood;

but

but out of the bottomless pit of Hell,  
 wherein there is no water; (i. e.) no  
 Comfort, no Cooling, no refreshing at  
 all, for they that are there, are alwayes  
 scorched and tormented in these inter-  
 nal, external, and unquenchable flames  
 without any hope of ease or end at all,  
 as it may appear by the confession of  
*Dives*; Turn ye then to the strong hold,  
 ye Prisoners of hope, even to Day do I  
 declare that I will render double in o  
 Thee; that is, double Benefit, and  
 prosperity in respect of that which your  
 Fathers enjoyed, from *David's* time to  
 the Captivity, as some Interpre: the  
 place; or, as others think, by double in  
 that place, may well be understood a  
 double deliverance; not onely a Tem-  
 poral and Corporal, but a Spiritual and  
 Eternal deliverance; not onely a delive-  
 rance from 400 years bondage in *Egypt*, Act. 7. 6.  
 or from 70 years Captivity in *Babylon*,  
 but from the everlasting bondage, Cap-  
 tivity, and Thraldome of Sin and Satan.  
 Wherefore comfort ye my People,  
 doth your God say by the mouth of the  
 Prophet *Isaiah*, *Speak ye comfortably to*  
*Jerusalem*, and cry unto Her, that Her  
 warfare is accomplished, (i. e.) That  
 the

Isa. 40. 4.

Ila. 61. 9.

1 Joh. 2. 2.

the time of Her affliction is ended, and that Her iniquity is pardoned, for She hath received of the Lord's hand double for all her sins, (i. e.) as some understand it sufficient correction for all Her sins, insinuating that the Lord will afflict his People no more so long, or so sharply, because his Loving-kindness hath overcome his heavy displeasure; so saith *Jerome* and *Calvin*, the word [double] ought to be taken for enough, or full, as it is used by the same Prophet, or as some interpret it, double grace for double grief; as *Jerusalem* had a double punishment, one in her Soul, another in her Body; so now, she shall have by Christ a double blessing, viz. in this World Collation of grace, and in the World to come possession of glory: or a double favour; First, in that her travail is ended; Secondly, For that her sin is pardoned: or double, that is, as *Vatablus* and *Arcularius* expound it, many benefits, a certain number being put for an uncertain, (which is an usuall Hebraism in the old Testament,) for the sufferings of Christ are a sufficient propitiation for all her sins, and for the sins of the whole World: yea, where  
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sin abounded; there grace super-abounded, saith *Paul*, *Rom. 5. 20.* For, that place in *Esay* before alleadged, is, a direct prophesie concerning the coming of Christ in the flesh, and the happy success of this Day, as both *Museolus* and *Hyperius* and *Calvin* do expound it; and the coming of Christ in the Flesh (you know) is the consolation of *Israel*, and comfort of *Jerusalem*, (for so it is called, *Luke 2. 25.*) and this comfort the God of all comfort will have proclaimed unto *Jerusalem* by the mouth of all his Prophets and Preachers, which have bin since the World began, and so we find in holy Writ, that he stirred up *Daniel*, *Haggai*, *Malachi*, *Zachariah*, *Ezra*, *Nehemiah*, and other: (untill the coming of Christ himself) who did alwayes exhort his People, to be of good chear, and to be of good comfort in the midst of all their afflictions and tribulations, and still to hope against hope, as our Father *Abraham* did: So *Zacharias*, in his Hymn, openeth his mouth, saying, *Blessed be the Lord God of Israel, for he hath Visited and Redeemed his People, raising up the horn of Salvation unto us, as he speak by the*  
mouth

*Rom. 4. 18*



mouth of all his Prophets, which have been since the World began; So St. Peter in his Sermon, *ad populum*, all the Prophets from *Samuel*, and thenceforth, as many have spoken, have likewise foretold of these dayes; and to *Cornelius*, that pious and famous Captain of *Cæsarea*, *Acts* 10. 43. To him give all the Prophets witness, *That through his Name, all that believe in Him shall receive remission of sins*: Now with what face can any man say, That God hath not blessed this Day with successe, seeing this Day hath produced so many good & gracious effects, glorious wonders, and these not only in the Earth, but also in the Heavens; for if we will believe *Venerable Beda*, it was so, *nato Domino, stellæ dederunt lumen in Cætopodiis, & latata sunt; plus namq̃, solis luxerunt ei cum Jocunditate, qui fecit illas, quasi signis sic conclamantes, Hic est dominus noster & non estimabitur alius*: The Stars at His Birth did shine more clearly and chearfully then their custom was; because their Maker was then born, seeming to tell us; This is the Lord our God, and we must look for none other. Here me-thinks, alluding to that excellent saying in *Job*, I cannot chuse but argue and inferr upon it; Did the

the Starrs of the morning praise him, the wise men of the East rejoyce, and so the shepheards, and all the Children of God (*i. e.*) the Angels rejoyce and sing? Job 38. 7. *And why then shall we be dumb and silent? and not break forth into the like Exultation, Jubilation, and Rejoycing?* And have we not a warrant so to do, Psal. 33. 1. *Rejoyce in the Lord, O ye Righteous, for it becometh well the just to be thankful; Rejoyce in the Lord alwayes, and again I say Rejoyce,* Phil. 4. 4. *Yea, let the heart of all them rejoyce that serve the Lord.* Let us then here a little correct our Selves and recollect our Spirits, as those four leprous men did, who returned from the spoyl of the Syrian-Camp; and say, We do not well, This Day is a Day of good tydings, and should we hold our peace? For mine own part, let the Leprosie of those men cleave unto my skin, if it be not as joyful a thing to me to record, and recount, to commemorate and congratulate the honour and happinesse, and good success of this Day, as ever it was to them to carry the happy news of the flight of *Aram*: Rejoyce then O ye Heavens, and be glad O Earth, for  
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on this Day Heaven and Earth were reconciled, and God was made Man to make peace between God and Man: Rejoyce, O Grandfather *Adam*, for on this Day, that first promise made unto thee concerning Christ, began to be fulfilled, *How that the seed of the Woman should break the Serpents head*, Gen. 3. 15. Rejoyce, father *Abraham*; for on this Day in thy Seed All the Nations of the Earth are blessed, Gen. 22. 18. Rejoyce, King *David*; for on this Day God hath of the fruit of thy Body, set a King upon thy Throne, *Psal. 132. 11.* Rejoyce, ye Prophets of the Lord; for all your prophecies on this Day were fulfilled. Rejoyce ye that are sick, for on this Day the Physician of the World was borne. *Venit de celo magnus Medicus, Qui per totum ubiq̃, facebat agrotus*, saith St. *Austin.* Rejoyce ye Virgins, for a Virgin on this Day brought forth a Son: Rejoyce ye Children, for on this Day the great God became a little Babe: Let all People, Jews, and Gentiles; Bond and Free; High and Low; Rich and Poor, one with another: Let all rejoyce together, for that He who was in the beginning without any

beginning; for He is that true Melchizedeck, who is *ἀρχὴν*, having neither beginning of Dayes, nor end of Life, Heb. 7.3. And therefore in this sense is Styled an everlasting Father, because he is the Author of eterniry to all Creatures, for that He who was in the beginning, before all beginnings, and in a time when there was no time measured or limited out, yet in the fulness of time was made of a Woman, and wrapped in Swadling-Clothes; for that He who is *ῥῆμα*, the Word became *Infans* in *cunis vagiens* an Infant not able to speak one syllable; so that He, who was God, did vouchsafe to become *Deus nobiscum*, God with us; yea, and to dwell amongst us, appearing in the shape of a Man; for as the Apostle excellently expresseth both his humiliati- on and exaltation, thus saying, *Ipsse sese exinanivit* (i. e.) as *Theodore Beza* neatly expoundeth it, *Quasi ex omni se ipsum ad nihil redegit*, (i. e.) He that at first made all things of nothing, did afterwards make nothing of Himself for Man's sake, He made Himself of no Reputation, and took upon Him the form of a Servant, and was made in the like-

Isa. 9. 6.

Gal. 4. 4.

Luke 2. 7.

Phil. 2. 7.  
8, 9, 10, 11.

likeness of a Man; and being found in  
 fashion of a Man, he humbled Himself,  
 and became obedient unto Death, even  
 the Death of the Cross: Wherefore  
 God also hath highly exalted Him, and  
 given Him a Name which is above every  
 Name: That at the Name of Jesus  
 every knee should bow, of things in  
 Heaven, of things in Earth, and of  
 things under the Earth: and that every  
 tongue should confess that Jesus Christ  
 is Lord to the glory of God the Father.  
 To which God the Father, and God the  
 Son, and God the Holy Ghost, three in  
 one, and one in three; one immortall,  
 invisible, indivisible, incomprehensible,  
 and one only, ever wise God, be con-  
 sidered and ascribed (as of due belongeth)  
 all Honour and Glory, Power, and  
 Praise, and Obedience, both now and  
 for ever more Amen.

P N I S

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